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A Journal of Religion

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Must Christians Reject Communism?

By E. A. Havelock

The Ethiopian Crisis

Two Editorials:

Capturing and Holding Adowa

Back to 1914!

From Lausanne to Edinburgh

By Willard L. Sperry

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In This Issue

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is associate professor of the classics at Victoria college, Toronto, having come to that post in 1929 after spending three years on the faculty of Acadia university in Nova Scotia. He is a graduate of Emmanuel college, Cambridge. Mr. Havelock has become a leader in many of the social movements now under way in Canada, having been a founder of the League for Social Reconstruction, and later, of the Fellowship for a Christian Social Order.

WILLARD L. SPERRY

scarcely needs introduction to readers of The Christian Century as the dean of the divinity school of Harvard university. There is much importance, however, in the announcement that Dean Sperry has been made chairman of one of the committees of the ecumenical conference on "Faith and Order," which is to meet in Edinburgh in 1937. Dean Sperry's article, outlining the program for that meeting, will be followed by another, written by Dr. Samuel M. Cavert, general secretary of the Federal council of churches, which will give a similar preliminary view of the program of the conference on "Life and Work," which will also meet in 1937.

EDWARD SHILLITO

is known by every Christian Century reader as writer of the distinguished weekly news letter from England. Some, however, may not know him as a poet whose lovely lines, possessing a remarkable power to move the spirit, have appeared in numbers of magazines and in two volumes published in England.

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The CHRISTIAN CENTURY

October 16, 1935

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Calendar of Coming Events

Oct. 13-15. Annual convention, New York state council of churches and religious education eastern section, Oneonta, N. Y.
Oct. 13-20. Lutheran world convention, Paris, France.
Oct. 14, 16. Iowa Unitarian church conference, Sioux City, Iowa.
Oct. 15. Nashville Presbytery, Gallatin, Tenn.
Oct. 15-20. Disciples international convention, San Antonio, Texas.
Oct. 15-17. United Lutheran women's missionary society convention, Middlebury, Ind.
Oct. 15-17. Baptist Indiana convention, Greensburg, Ind.
Oct. 16. Connecticut council of churches and religious education institute, Hartford, Conn.
Oct. 17, 18. Central conference, Unitarian church, First church, Chicago, Ill.
Oct. 17, 18. State teachers association, Indianapolis.
Oct. 18-20. Indiana council of religious education: state young people's conference, Lafayette, Ind.
Oct. 19-25. Universalist general convention, Washington, D. C.
Oct. 21. Interdenominational night, Methodist social union, Boston, Mass.
Oct. 24-26. National council of Y.M.C.A.'s of the United States, Niagara Falls, N. Y.
Oct. 24-27. Illinois Baptist state convention, First Baptist church, Quincy, Ill.
Oct. 26, 27. International convention of Y.M.C.A.'s of Canada and the United States, Niagara Falls, N. Y.
Oct. 27. World temperance Sunday.
Oct. 28-31. General biennial conference of Unitarian churches, Cincinnati, Ohio.
Oct. 28-31. American Unitarian association biennial conference, Cincinnati, Ohio.
Nov. 3-6. Cornell forum conference, Cornell college, Mt. Vernon, Iowa.
Nov. 4. Indianapolis Methodist ministers association, Roberts Park Methodist church, Indianapolis, Ind.
Nov. 5-7. Conference of Evangelical Fellowship, Berkeley, Calif.
Nov. 6-9. Indiana state Methodist conference on social work, Indianapolis, Ind.
Nov. 8. Indianapolis council of federated church women; semi-annual meeting, Broadway Methodist church, Indianapolis.
Nov. 10. Y.M.C.A.: opening of big meetings, Indianapolis, Ind.
Nov. 12-14. Baptist, North Carolina state convention, Asheville, N. C.
Nov. 12. Baptist, Georgia state convention, Atlanta, Ga.
Nov. 12-15. Baptist, Tennessee state convention, Paris, Tenn.
Nov. 13. Baptist general convention of Texas, Houston, Texas.
Nov. 17. Fifth annual observance of Men and Missions Sunday.
Nov. 19-21. Baptist, South Carolina state convention, Columbia, S. C.
Nov. 29. Evangelical district youth conferences, Indianapolis, Ind.
Dec. 1-4. Anti-saloon annual convention, St. Louis, Mo.

The CHRISTIAN CENTURY

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EDITORIAL

THERE were a good many things about life in the twentieth century which Karl Marx could not foresee. Among them was the modern craze for sport. If the author of "Das Kapital" could have lived through a world series week in almost any American town he might have changed his famous aphorism to "Sport is the opium of the people." It was quite an experience to pass a newsstand on the day when what may prove to be another world war opened and find the three-inch headlines shrieking: "Cubs Lead in Third." Nor is this said in disparagement of the newspapers. The press made a commendable effort to inform the public as to what was happening in northeast Africa, and to make clear the importance of Mussolini's resort to war in the face of British protests. But the man on the street simply could not be bothered. Of what interest to him was the fighting in Africa when it was still unknown whether Hank Greenberg's wrist was sufficiently healed to allow him to get into the game that afternoon? Various reflections can be drawn from such self-revelations on the part of a sport-obsessed public. Among others, the question arises as to whether, if sport is the real opium of today's people, that is such a bad thing. After all, there are times when an opiate has its uses. If the world's masses should actually see the condition of their planet as it now is, might not sudden panic sweep us all the more surely and swiftly to destruction?

Sport Is the Opium Of the People!

The German Churches Reach Their Hour of Decision

ABSORPTION in Europe's political complications should not render American Christians insensible to the crisis for the German churches which has finally developed to the point where they must make their great decision, one way or the other. On October 5 Hanns Kerrl, nazi minister for church affairs, finally took over control of the established Protestant church in Germany, creating by decree a directorate which "administers the German Evangelical church, issues decrees, directs the church administrative bodies, appoints and dismisses church functionaries with the permission of the minister for church affairs, and represents the church in its external relationships." In essence, what this involves is surrender by the pastors of the confessional synod of their contention that their church is independent of the state, but the state is willing to pay for this victory by appointing pastors from the confessional synod group to the new directorate. Pastor Friedrich von Bodelschwingh, the protesting pastors' original choice for the reich bishopric, is named as the man the government is willing to appoint chairman of the directorate. If von Bodelschwingh goes in, the nazis now promise that the unpopular Reichsbishof Müller will be thrown out. Many of the leaders of the confessional synod see clearly that this is a compromise which requires the church to surrender its most vital claims in exchange for a few offices. But since the nazi offer is coupled with a threat—that all funds from tax sources will be cut off if the offer is not accepted—the churches find themselves under terrific pressure to end their struggle. The number of pastors willing to pay the price of disestablishment for their independence does not seem to be large. It is the decision which involves paying this price which the German churches are now facing. The prayers of the Christian world should be continuously offered in their behalf.

The Neutrality Laws Go Into Effect

ON October 5 and 6 President Roosevelt issued the proclamations which, for the remainder of the war between Italy and Ethiopia, impose a compulsory neutrality on citizens of the United States. The President chose to issue two proclamations and a public statement to put into effect the intention which congress, in response to overwhelming public demand, registered in the neutrality resolution adopted at the last session. In the first of his proclamations Mr. Roosevelt placed an embargo on the sale of all arms, munitions and other implements of war to either of the belligerents. In the second he warned American citizens against traveling on the ships of belligerent nations, notifying them that if they did so it would be at their own risk. While these proclamations legally es-

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tablish a position of exact neutrality as between the two nations now at war, in practice they obviously will interfere only with relations between the United States and Italy. Italy is the only belligerent now in a position to secure delivery of arms purchased from American firms, just as she is the only belligerent with a merchant marine. Such economic penalties as the American policy includes will therefore fall almost exclusively upon Italy. But it cannot be contended that this involves any partiality on the part of the United States. The fact that the President is proceeding under the provisions of a mandatory act of congress, and in strict conformity with requirements laid down in advance of any actual conflict, removes those fears of being accused of unfairness which played so large a part in deterring the government from interfering with munitions shipments in 1914. Meanwhile, the President deserves praise for having attempted, in the statement given out with his arms proclamation, to plug the hole in the embargo proclamation which had been feared to exist with regard to the shipment of cotton and similar war materials. For Mr. Roosevelt declares that "any of our people who voluntarily engage in transactions of any character with either of the belligerents do so at their own risk." This would seem to put a sufficient damper on sales of materials desired by the armies, or on loan negotiations.

The President Promises Peace for America

ON the afternoon of the day when Mussolini ordered his legions to invade Ethiopia, President Roosevelt made the concluding address of his present tour in San Diego, California. It was by far the best address made during his swing across the country, and the summary which it contained of the activities of his administration up to this point will repay the careful study of any citizen. But the part of the speech which has gained attention—as Mr. Roosevelt undoubtedly intended that it should—was the portion in which he gave the nation an unequivocal pledge that, without regard to developments in Europe or elsewhere, the United States will not be drawn into war. Using again that stock quotation beloved of American politicians of all parties—Washington's warning against entangling alliances—the President applied it on this occasion to the proposition that this nation should not become entangled in war. "This country seeks no conquest. We have no imperial designs. From day to day and year to year we are establishing a more perfect assurance of peace with our neighbors. . . . As President of the United States I say to you most earnestly once more that the people of America and the government of those people intend to remain at peace with all the world." And all the people lifted up their voices to shout, Amen! Whereupon Mr. Roosevelt boarded a cruiser to witness a sham battle in which 129 ships of war and 449 airplanes took part. There can be no question as to the President's sincerity in his desire for peace, but there is also unfortunately no question as to his belief in the efficacy of such sham battles to secure it. For that reason the nation at large, while listening with gratitude to his San Diego promises, views also with gratitude the mandatory nature of the neutrality legislation enacted by the recent session of congress.

Harvard and the Massachusetts Teachers' Oath

PRESIDENT CONANT'S ultimatum to the Harvard faculty has ended what might have become another Massachusetts *cause celebre* before it began. When Professor Kirtley F. Mather, Harvard's famed geologist, told a Boston audience that he considered the requirement that he take a loyalty oath before teaching geology a violation of his "constitutional rights as a citizen and a teacher," it looked for a time as though the Harvard faculty might be the first to lead a passive resistance to the law pushed through the last session of the Massachusetts legislature over the opposition of practically all the colleges in the state but in response to the demands of the American Legion. Professor Mather stated that he had taken such an oath on several occasions as a means of qualifying for public office, but that he would not do so in order to teach in a privately endowed school. Then President Conant announced that, the law being the law, and making mandatory the employment of only such teachers as have taken the oath, "it is out of the question for Harvard college to consider not obeying." Professor Mather, and other faculty members who were expecting to join him in his defiance, thereupon announced their acceptance of the situation. It is not hard to understand why President Conant should have taken the position which he did. On the other hand, the issue raised by Professor Mather is no minor issue. In essence, Professor Mather's contention is this—that when a teacher in a privately supported institution takes such an oath he accepts a status as a state official. *All* education thereby becomes a creature of the state, and the claim of the teacher to academic freedom is surrendered. The fact that President Conant has concluded that he does not want Harvard to fight that battle just now by no means insures that the time will not come, before he retires from the Harvard presidency, when he will wish that he had.

The Movies Take Up Red Hunting

IN the current issue of Fortune there is a detailed study of the wealth of Mr. William Randolph Hearst. Among the other revelations in a story which makes the mind stagger, it is shown that Mr. Hearst is now one of the largest owners of the moving picture industry in the United States. That fact may not be totally unconnected with the glorification of militarism on the screen. Neither should it be forgotten when it is asked why the movies have recently burgeoned forth with feature films devoted to the delectable sport of red-baiting. The playing up by the news reels of the activities of the army, the navy, and all forms of mili-

tary training is an old story—so old that audiences have grown thoroughly sick of such scenes, and in a few places there have been organized protests against the endless repetitions of views of fleet maneuvers or of cavalry troops jumping their horses over fences. But the appearance of the feature film dedicated to the proposition that the United States would be freed from all its difficulties if only a quietus could be put on red soap-box orators is a new wrinkle, and deserving of some attention. Two such films have now been released, and there are rumors from Hollywood that more are in the works. In the first, "Together We Live," malevolent foreign agitators are shown duping honest American workmen into anarchy until the veterans in an old soldiers' home seize the rifles in an armory, unfurl Old Glory to the breeze, and march out to break up the red meeting, capture the agitators and turn them over to the government for deportation. In the second, "Red Salute," it is the campus of the American college which is the scene of trouble, and the malevolent agitator is this time a student who belongs to one of the liberal organizations which have existed in collegiate circles for years. This time it takes a buck private, in love with the general's daughter, to give the reds the works. He does. Films of this sort represent a deliberate attempt to whip up an anti-red hysteria which may easily do the nation far more social damage than any amount of exposure of feminine epidermis on the screen.

Deadline Time For the WPA

ON October 3 it was announced in Washington that 1,126,234 unemployed had been given jobs under the new program of the Works Progress administration. But this left 2,373,366 to be provided with jobs before the arrival of President Roosevelt's self-proclaimed deadline on November 1. And a slight breakdown of the figures indicates that the prospect for any such shifting from direct relief to the WPA payroll is none too bright. Thus, of the 1,126,234 for whom the WPA already claims credit, 559,640 turn out to be boys in the CCC camps. Only 452,739 are claimed as jobs which are directly under the WPA, and even of these, only 132,376 were jobs which had been started between September 19—when the new plan went into effect—and October 3. Moreover, of the total of 452,739 given WPA employment, 169,204—more than a third!—were given jobs in the single city of New York, where the noisy General Hugh S. Johnson, despite all his extravagance of speech and posturing, seems to have mastered the trick of actually putting men to work. The prospect, as seen in the light of these reports, is certainly far from encouraging. But in addition to the dismal character of the cold figures, there are at least two other factors which must be taken into account, both of which are even more disquieting for the future. The first is mirrored in the protest sent to the President by the union ministers' meeting of Chicago, a report of which will be found in our news columns. WPA work regulations which mean, in their practical effect, that a family has less on which to live than when it is on uncamouflaged relief spell major trouble before the coming winter is over. The second is the resentment being aroused in many communities by the trivial nature of the "works" which are being undertaken in such haste. It is a peculiarity of human nature that most taxpayers would rather see their money used in direct doles than in "payment" for "work" which is either a joke or a scandal.

Stress and Strain in The A.F. of L.

GENERAL rumors of an approaching major split within the American federation of labor fill the press as that organization opens its annual convention at Atlantic City. The rumors almost certainly reveal the existence of another wish which is father to a thought. It is true, of course, that there is considerable stress and strain within the A. F. of L. at present. The new deal has presented that body with a tremendous problem in the unparalleled growth of trade unions during the past two years. What the membership of A. F. of L. unions will be shown to be at Atlantic City we have no way of knowing, but it will almost certainly pass the five million mark—the highest figure in the history of organized labor in this country. The new membership which has come flooding in, however, is largely organized in so-called "federal" unions, that is, unions which organize factories as a unit without regard to the different crafts working within the factories. The A. F. of L. has been predominantly a federation of craft unions, and the craft unions do not relish the thought of losing power. The internal struggle between the old craft unions and the new federal unions is unavoidable, and it is likely to reach a bitter intensity at times. But to predict that it will be allowed to wreck the A. F. of L. seems foolish. After all, the very leaders of the old craft unions who are fighting to hold their power within their own federation are the men who realize most keenly that the day they leave the A. F. of L. their power will be cut in half. And they have no intention of forcing the newcomers out, for they know that these federal unions represent the only chance of organizing certain key industries—automobiles is a conspicuous illustration—which must be organized if labor is to play an important part in controlling future American industry.

Revolt Against the Sales Tax

WITH all the newspaper comment on new deal losses in recent elections in Rhode Island and Pennsylvania, there has been curiously little reference to the outcome and significance of the election in New Jersey. There a republican governor, Harold G. Hoffman, who had sought to raise funds for relief by means of a sales tax, suffered a crushing defeat. So overwhelming, in fact, was the repudiation of Governor Hoffman's pet project at the polls that his own party

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convention, meeting at Trenton on October 1, adopted a plank reading: "We stand for the repeal of the sales tax." With the democratic state convention adopting the same plank, but insisting that the legislature be called in special session to repeal the sales tax law immediately, that would seem to make New Jersey fairly unanimous on the question. The reversal has done Governor Hoffman's presidential ambitions no good. But there is one fact about the sales tax which the two New Jersey parties do not seem sufficiently to have taken into account. It is now announced as the policy of the federal government that direct relief will have to be provided by the states. This means that, in almost every state, the burden on state funds for support of the jobless will be greatly increased after November 1. We do not have any information as to the prospect with regard to this in New Jersey, but if New Jersey is not facing the responsibility of increasing its relief payments it is in an exceptional position among the states. How are these funds to be raised if not by a sales tax? By an increased income tax? The republican platform in New Jersey is as explicitly opposed to an income as to a sales tax. By an increased general levy? Ask any party to advocate one! Then how? All that the Jersey republicans have to suggest is permanent economies in government. Granting that there is plenty of governmental extravagance, can relief budgets be met by that sort of pruning? There are some states where the relief budget exceeds the regular budget of the state administration!

Capturing and Holding Adowa

MUSSOLINI'S columns regard the capture of Adowa more as a symbolic than a military triumph. Hence the unrestrained rejoicings in Italy; rejoicings which seem out of proportion to the actual nature of the military achievement that has evoked them. That overwhelming columns of perfectly armed and supplied troops, supported by planes, tanks and gas brigades, should be able in a week's operations to penetrate thirty-five miles into enemy territory and capture a town of less than five thousand inhabitants, defended by tribesmen armed in the most primitive fashion—this will not seem a feat of remarkable proportions to the military experts. Most of them will ask why it took the Italians as long as it did. But the Italians had been persuaded that, in some mysterious fashion, the restoration of their national "honor" required the capture of this thatch-roofed village. What rejoicings can suffice to express the ecstasy of a people whose honor is once more without a blemish?

Yet Mussolini may find that it is one thing to capture Adowa, and quite a different thing to hold it. He may discover this to the bitter disillusionment of the Italian people. And in their disillusionment, all the white nations may likewise come to read a lesson as somber and foreboding as any ever traced by a finger of fate on a Babylonian palace wall.

As a development in Mussolini's present campaign against Ethiopia, the occupation of Adowa means only the capture of the principal market town in the province nearest to Eritrea. It is, to be sure, a strategically located stronghold at the crest of the first important range of mountains which the invaders must cross in their southerly advance. But a moment's glance at a map will show that this is only the first crest; having gained this height the Italians must storm a succession of such mountain ranges before they come within striking distance of either the single railway or the Ethiopian capital. And already the question grows difficult to answer: What *are* decisive military objectives in such a campaign? In a country where there are neither population centers nor lines of communication of any particular military importance, and where political institutions are so sketchy as to make the defeat or capture of individual chieftains of minor importance, what have the Italians to look forward to but an interminable campaign to extend their occupation everywhere, and then an endless struggle to maintain it?

However, little as the capture of Adowa may mean in the total military problem which Mussolini has now undertaken to solve, its importance to the fascist state as a symbol cannot be mistaken. The manner in which the Italian troops prepared a monument to commemorate the event, so that the moment they had captured the town they could set up an objective witness that the defeat suffered by "the fallen heroes" of 1896 had been avenged, is sufficient to disclose the extent to which the Italian people had been indoctrinated to recognize in this capture evidence of fascism's success in restoring the might and glory of Rome. Yet it is unrealistic to regard Adowa's occupation as an event having symbolic importance for Italy alone, or even for Italy and Ethiopia. If symbolism is to be employed in seeking the importance of this event, then it should be recognized that this symbolism applies to the entire white world.

Something happened at Adowa on March 1, 1896, of far greater importance than the western world has ever perceived. A hundred or two hundred years from now historians may be writing down that date as of greater significance than August 4, 1914. On the surface, of course, the battle of Adowa in 1896 was only the event which brought to ruin the ambition of the Crispi government to seize a colonial empire for Italy of the sort which other European powers were grabbing in Africa. And Mussolini's present campaign is only the culmination of a long line of minor imperial adventures—the conversion of the lower Somali coast from a commercial to a political outpost; the capture of Tripoli and Cyrenaica; the consolidation of Eritrea and Libya through the deals made only last year with France—which have sought to win back the African empire which Crispi's miserably conducted expedition flung away.

Europe seems to believe that now that Adowa, where Crispi's armies suffered virtual annihilation at the hands of Menelik's warriors, has been captured,

Mussolini may be content to regard that as a sufficient vindication of Italian arms and to return to his empire-building through processes of negotiation. It may prove so. To the outside world, Mussolini can interpret this capture as evidence of the implacable nature of fascist policy. Having once demonstrated this readiness to resort to arms, at whatever peril to world peace, in order to achieve announced objectives, the other nations may prove more ready to meet Italian wishes in the future. To the Italian people, Mussolini can interpret this triumph as evidence of the superior virtues of the fascist regime. What democracy, under Crispi, lost, fascism has now avenged and regained. Italian honor has been vindicated by fascism's will-to-power on the spot where democracy's fumbling indecisiveness allowed that honor to be smirched. Arguing thus, Mussolini may prove ready to order his troops to cease firing.

But the battle of Adowa in 1896 was more than a defeat for Crispi's Italy. And its capture in 1935 is more than a proof of the will-to-empire in Mussolini's Italy. That massacre forty years ago disclosed the non-white world for the first time rising up to challenge the claim to white world domination and inflicting a crushing defeat upon one army which was attempting to uphold that claim. As such, that battle in the Ethiopian hills had far more importance, when viewed in the long perspectives of history, than the later victories of Japan over Russia along the banks of the Yalu and at the straits of Tsushima. Up to Adowa the history of mankind had told an unvarying story since 1492. It was the story of the conquering white who, for centuries pressed on every side in his beleaguered and contracting European citadel, completely reversed that process after the middle of the fifteenth century and pushed his brigades around the globe until, as the nineteenth century drew to its close, approximately nine-tenths of the world's habitable area had fallen under white control. At Adowa that seemingly invincible march of the white man to possess the entire earth was first halted.

Yet if the defeat at Adowa in 1896 was a symbol that the tinted races would no longer remain supine before the white pretensions and advance, the capture of Adowa in 1935 is equally a symbol. It is an attempt by Mussolini, acting—according to his own conceit—as the leader and champion of far more than a single nation, to insist that white control of the world remains the proper, the morally sound, pattern of human organization. Italy, insists il duce, is not invading Ethiopia out of caprice or greed; Italy invades Ethiopia in obedience to her civilizing mission. She sends her armies to hold aloft the torch of enlightenment, such enlightenment as can be maintained only in a world under white control. This expedition, when it captured the town where Crispi's columns suffered defeat, thereby served notice on the non-white world that any presumption would be punished (even if it took forty years to do it) and that the "needs" of the white world would still be satisfied at whatever cost to non-whites unfortunate enough to live in the "undeveloped" portions of the earth. If the non-whites attempt to resist, the capture of Adowa warns them that the white world still retains technological advantages sufficiently overwhelming to crush out opposition.

That, symbolically, is what the capture of Adowa means in 1935.

Nevertheless, it takes no great insight to see that, symbolically, it will prove far easier for the fascist dictator in the third decade of the twentieth century to capture Adowa than to hold it. It *is* possible, by a concentration of technological resources, for the white world to inflict still further defeats, punishments and subjugations on the world of color. But the period during which seizures thus made can be preserved intact is drawing swiftly to its close. In the nature of things, a world order in which approximately 40 per cent of the people control 47,000,000 square miles of the habitable land, leaving only 6,000,000 square miles for the other 60 per cent to rule, cannot last very long. The imbalance of such a world is too great. And now, to operate actively upon this inherent lack of equilibrium, there have developed two factors which clearly indicate that the white occupation of the world's Adowas is doomed to pass.

For one thing, the psychology of the tinted peoples has changed radically from what it was during the period when white domination over Asia, Africa and the Americas was being established. They no longer cringe before the myth of white invincibility. And there is a rising consciousness of binding racial ties between the tinted peoples which cannot be mistaken. Black men, yellow men, brown men do not believe that they are racially one, but they are beginning to insist fiercely that they are one in this—in a common anger at white pretensions and a common purpose to end the period of white world rule. It has been no mere accident that during the months in which Mussolini was preparing for his African adventure the Italian press again and again vented its wrath against Japan, and that at the present moment the cables report that the most popular visitors in Tokyo are Ethiopians.

And in the second place, the white nations are no longer able to summon either the spiritual or material resources necessary to maintain white world control. For one race to hold three other races in subjection there is required a sense of mission which is beyond skepticism, and a ruthlessness of conduct which is beyond remorse. Until the day when Rudyard Kipling wrote of the "White Man's Burden" and apostrophized God to bless the white man in his dealings with "lesser breeds without the law," the white world possessed both these prerequisites to world dominion. It possesses them no longer. That, at bottom, is what makes Mussolini so furious with the other nations of Europe just now—their utter unreadiness to pay the price, either physical or spiritual, for continued world power.

It is true that the day has not yet come when all the Adowas must be surrendered. It took 450 years—a flickering instant in man's history—to set up the white man's empire; it may take another 450 years to bring it down. (In view of the factors which technology has introduced, however, since the days of the great imperialistic advances, the process of dispossessing the

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white man is likely to be much swifter than the process by which he set up his empires.) But the ultimate fate of the Adowas is sealed. For there is already a whisper in the inner recesses of the white man's brain which, in the very moment when he is mobilizing his resources to hold the power which he has gained, is sapping his spiritual strength for that task. "You are not fit to hold Adowa," that inner voice is whispering, "and because you are not fit to do so, the inexorable justice of the world order will see that you are dispossessed."

Back to 1914!

IF ever Christian people were required to draw upon all their resources of both critical intelligence and humble faith in God, it is now. The war cloud that has hung over Europe and Africa for the past six months has at last burst in a rain of death upon defenseless towns and villages inside the border of Ethiopia. The invading army has begun its long trek to the capital and the imperial dream of Cæsar come to life again is in the way of being realized. Many had reached the settled conviction that they had seen the world's final war. They dared to believe that the lessons of 1914 and after had been so well learned, and the system of peace which had been laboriously projected during the past seventeen years was sufficiently potent, to inhibit at least any of the western powers from drawing the sword again. Though such powers as Japan and Bolivia and Paraguay, whose share in the sufferings of the world war was nil, might not take the peace system seriously, no western power would fail to do so. Thus many of us thought.

But this faith has been misplaced. A war has broken out, not in the passion and fear induced by a sudden and unforeseen incident, as in 1914, but in cold blood, with great deliberation, between countries separated by more than two thousand miles, requiring many months for the transportation of troops and supplies before ever a shot is fired, and all in the face of the most deliberate and earnest activity on the part of the world's peace organization to prevent it. There could not be a more cynical defiance of peace organization, of world opinion, and of the ideals of humanity than Italy is now exhibiting. It was generally supposed that the limit of inexcusable disregard for national honor and of the decent opinion of mankind had been reached by Japan in the rape of Manchuria, but Italy's course is even more wanton. For Italy has felt the restraining hand of the League of Nations as Japan did not. Despite all this, there is war.

What, now, are Christian people going to think of it all? During the years since the world war the Protestant churches have taken the peace ideal to heart with an earnestness never known before. It is not stating the matter too strongly to say that peace has become an integral part of the church's creed. The formal pronouncements of the church's assemblies and judicatories have been supported by vigorous and consistent utterances from the pulpit, to which the pew has responded with ardor and conviction. The whole structure of peace—league, court, Kellogg pact—is no more an expression of the wisdom of statesmen than of the moral purpose of the Christian church. This structure rests upon two major presuppositions: first, that the plighted word of nations may be trusted, and second, that if a nation fails to keep its word it can be brought to the bar of world condemnation and restrained from its evil course by the collective authority of the other nations. The measurement of our present dismay is found in the fact that the first of these presuppositions, basic as it is to the whole peace structure, is now clearly shown to be unsound, and the second is profoundly felt to be uncertain, if not already proved illusory.

The optimistic belief in the trustworthiness of a nation's pledge not to resort to war but to seek its ends through pacific means alone, was clearly enough demonstrated to be unsound long before Italy shamelessly flaunted her perfidy. It was demonstrated in the Chaco and in Japan's conquest of north China. But it was not alone in actual fighting that the demonstration was made. Back of these overt violations of covenant and pact there was going on a mad race in preparation for war. Nations refused to disarm or to abide by any limitation of armaments, and there was increasing tension in international relations. The spectacle of the nations signing pledges not to go to war and straightway plunging into intensive and hectic expenditures for the increase of their armies and navies beyond anything known in history, discloses at the heart of civilization a moral tragedy whose irony goes deeper than language can follow.

Against the plain evidence of this terrible contradiction at the center of the peace enterprise, the faith of the churches has been firm. It is the true spirit of religion that it should be firm. Faith never judges by appearances; it always believes in the improbable; and this because it is always burdened with the sense that perhaps its own vote is the last requirement to bring the improbable to pass. But with the heaping up of evidence indicating that the situation is out of hand, faith turns its attention to a reexamination of its commitments and of the forces which are at work, to find, if it can, the deeper level upon which God is moving, so that it may work with him.

We have not yet reached the point in the peace movement where the improbable may be consigned to the limbo of the impossible, though the unfavorable evidence is stacked high before our eyes. There remains yet the second line of defense behind which hope still finds a kind of shelter, though an uncertain one. Perhaps the league system will compel the covenant breaker to yield to world opinion and stop in his tracks. There is much to be said in support of such a hope. It has been debated for two decades—since those days before America entered the war when former President Taft swept across this country with his crusade for a league to enforce peace. His idea was taken to Paris by President Wilson and brought back in the covenant of the League of Nations. It was a new conception of peace, and it caught fire in the imagination

of the allied powers because it reflected the actual situation in which at that very moment they conceived themselves to be—the democratic and peace-loving nations of the world fighting a bandit nation, a war-loving nation, an autocracy-ridden nation, with the lofty aim of putting an end to war and making the world safe for democracy.

This conception of world peace, embodied in the sanctions articles of the league covenant, met with disfavor in the United States senate on the ground that if this country took upon itself the obligation of these articles it would be drawn into every European conflict, or subjected to moral embarrassment if it sought to refrain, and would invite civil dissension at home because of the divergent sympathies of our polyglot population which would surely reflect the prejudices and loyalties of its European fatherlands.

But it also met with disfavor on grounds of the moral incongruity of military sanctions in a peace system. This was quite apart from considerations of America's national interest. Among the earliest voices thus raised against it was that of The Christian Century. This paper has consistently and vigorously opposed any conception of peace which contemplated the use of war to end war. And it has insisted, and still insists, that sanctions mean war. The fallacious analogy with the domestic police force does not change the fact that collective military action against the innocent men, women and children of an outlawed nation is just as murderous and, as a means of securing justice, as irrelevant, as any private war between two nations.

It is needless to repeat the considerations that have been urged in support of this position, for the debate has now passed out of the realm of theory. The obligation to take sanctions has been invoked by the League of Nations, and at this writing Geneva is defining the practical measures to be taken against Italy. What, then, shall be the attitude of Christian minded people as they contemplate this unprecedented development? Two fundamental attitudes are possible, as we see it. One we shall call the doctrinaire attitude; the other we shall call the religious attitude.

The doctrinaire position is one which is all too easy for peace lovers to take. No doubt some readers of The Christian Century will expect this paper to take that position. We have contended that sanctions would not work; that nations would not send their sons to fight on behalf of an altruistic ideal apart from their own national interest; that the war system is inherently an organ of nationalism or national interest and will not lend itself as an instrument of disinterested service to an ideal cause; that when a crisis arises, such as that between Japan and China, or between Italy and Ethiopia, and it is proposed to invoke sanctions, the decision will be determined on the basis of the distribution of national interest among the members of the league, and where the major powers have no interest or have an interest identical with that of the aggressor, collective sanctions will be impossible; and that if sanctions are actually invoked it will be chiefly because certain powers whose interest is involved have been able to use the league and its covenant obligations as a protective ideology behind which their national or imperial motivation is concealed.

These are positive and well-considered reasons for rejecting the principle of sanctions in a peace system. They may be quite fallacious, or they may be sound. We still hold that they are sound. It is not important to consider their merits here. But for one who holds them, what attitude should be taken toward the actual situation which has emerged at Geneva? The answer will depend upon whether one's mind is dogmatic or religious. If the former, one will be cynical about the whole Geneva situation. The dogmatist will insist that the whole story is told when the contrast between the way the league treated Japan and the way it is treating Italy is pointed out. He will explain the contrast in terms of the different interests of the powers, and of Great Britain in particular, in the two crises. In doing so he will be telling the truth. But he may not be telling the whole truth. And he will surely fall short of the truth if he allows his dogma to make him cynical with reference to the possibilities inherent in sanctions.

The truly religious man will not make this mistake. Just because he is religious he is always looking for undiscovered possibilities in every complex situation. He holds his doctrine, his most assured conviction, always subject to revision in the light of the emergence of these possibilities. He knows that his thoughts are not God's thoughts nor are his ways God's ways. The dogmatist confines the workings of God within the little framework of his system, and when events outrun his system, or shatter it, he too is either shattered or left behind, and he looks out upon the situation with eyes that are either hollow or cynical. If, on the other hand, his dogma is proved true—well, that is the end of the matter. In either case his attitude is the opposite of that of the religious man. For the religious man knows that, after all, the forces that make for righteousness and justice are not in any man's control, just as he knows that the ultimate forces which make for peace are not in the control of the League of Nations. Important as Geneva is, God's throne is not at Geneva. While the religious man in respect of advocacy and action is shut up to his own best ideals or doctrines or dogmas, he is not shut up to them in his expectation and his faith.

The religious man lives in a world whose concrete situations are forever changing. He sees the peace problem assuming a wholly new form as the result of the league's dealing with Mussolini. It will never be the same again. New forces have emerged; a new precedent has been set; new light has been thrown on the problem—whether sanctions fail or succeed. The religious man believes that God is working even though his working does not conform to man's plan. He is able to see how God may use the selfish interest of a nation to accomplish his purpose. Indeed, he knows that this must have been the divine method throughout history, for if God could work only through pure idealistic motivation on man's part he would be able to accomplish nothing in our human world.

In these days we need to be reminded of these

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things. We will have trouble, great trouble, in our praying unless we do. Mussolini has made it hard for us to pray. And now the league has made it hard to pray! It is only as we look beyond Mussolini and beyond the league's blockade and its threatened war in the Mediterranean, to the God who makes even the wrath of man to praise him, that we shall be able to pray at all!

Talking in Other People's Sleep

EDITOR THE CHRISTIAN CENTURY:

SIR: You shall hear a word of comfort today. It appears that even kings suffer from a frailty which besets me, and perhaps you.

> Charles II (to his sister): "We have the same disease of sermons that you complain of, but I hope you have the same convenience that the rest of the family has of sleeping out most of the time, which is a great ease to those who hear them."

There is a shamelessness in this confession which you will agree is worthy of severe condemnation. Sermons need not be diseases and if we sleep, owing to the weakness of the flesh, it may be our great loss. Perhaps if Charles had listened a little more he might not have received the judgment that

> He never said a foolish thing
> And never did a wise one.

It is not to the shameless cynicism of Charles that attention should be given, but to the plain, well-attested ancient and modern fact that men, and sometimes even women, are tempted to sleep during the sermon. They nod; they fiercely rouse themselves; they nod again; they droop their heads; they sleep and after a time suddenly awake and by a look of excessive eagerness they protest too much and think that they deceive others.

There was a preacher once in Puritan days who said from the pulpit: "Thomas Smith, I will tell your father tomorrow that you have been disorderly—I would tell him now, but he's asleep." And lest it should be thought that the temptation is modern, we are taught in holy scripture that the young man Eutychus fell asleep under the preaching of St. Paul.

It cannot therefore be the preacher's fault always. To say this would be to reflect upon the apostle to the gentiles. So far as it must be laid to the preacher he must be himself responsible. But it may be my fault, and that in several ways.

I may go to church too tired to keep awake. But what right have I to go in that condition? Ought I not to prepare for the hour of worship by being at my best?

I may expect little from the sermon because I have a false idea of what a sermon should be. If I expect to hear a performance on a pleasant instrument and the preacher is somewhat rough and jerky, or perhaps prosaic, I may drop off to sleep and all the time there may be preached the word of the Lord meant for my condition.

I may go to sleep because I hear too many sermons; and this leads to the very difficult question: Can I listen to two sermons on each Sunday? Should I go to sleep less if I heard one and really listened?

A preacher may be, as it was once said, "One who talks in other people's sleep." But on balance you will agree that all the blame should not be laid upon the preacher. The men who spoke in Charles II's sleep were doubtless good, but perhaps a little timid, preachers. But Charles II was scarcely a model hearer.

Yours for St. Paul and not for Eutychus,

QUINTUS QUIZ.

VERSE

For a Day of Disillusionment

LORD, I believe in man:
In his strength through the terrible struggle
Out of the darkness which once engulfed him;
In his patience to try again and again to rise
When the forces of nature seemed to overpower him;
In his yearning for the better
Which has led him toward kindness and peace.

Lord, I believe in man:
In the tear-stained courage with which he now seeks
To maintain his honor and his dreams in these black days;
In the traces of selfless sacrifice with which he builds,
Out of the wreckage of his day, a better tomorrow;
In that consecration to the destiny of his children
Which will be content with nothing less
Than a new world for them.

Lord, I believe in man:
In the nobility which waits beneath pride and pomp,
In the greatness which rags cannot hide,
In the Christ who strives with the worst
To release the best
In every life.

Lord, I believe—
Help thou my unbelief.

BERNARD C. CLAUSEN.

Second Sight

WHERE others go unwittingly,
The poet walks and sees
A thousand shreds of sunset
In all the autumn trees.

The leaves upon majestic boughs,
Bright fuel for beauty's flame,
Outlive their season's chronicle
Because a poet came!

ELINOR LENNEN.

Must Christians Reject Communism?

By E. A. Havelock

TEN YEARS AGO the Christians who took any active notice of communism or said anything about it were the reactionary ones. They denounced it out of hand as a menace to religion, and more particularly to established capitalist institutions. So many Christians have slid a little to the left since those days that reaction is beginning to beat a retreat. So many of us are now prepared to allow for some good elements in communism that this might be welcomed as a signal triumph of reason over prejudice, were it not for the fact that our conversion had to wait till the Russian system reached the stage of a paying concern, while our own began to go bankrupt. Reports that Moscow has a subway both efficient and cheap seem to weigh more with us than all the theology and moral principles of two thousand years. However, let us not deprecate this hard won sanity, lest it fade out again.

But having moved over a bit to the left, have we moved far enough? Is it enough to demand an awakened social Christian conscience and a cleansing of our stables, if we still go on assuming that the principles of communism and Christianity constitute a fundamental antithesis? For that is what we still do, consciously or otherwise. Progressive minds today still offer us the choice between one and the other, though the Christianity has as it were been pepped up and made social in order to compete.

Inner Division of Communism

This antithesis is impeding further progress, for it hides a confusion in thought. It prevents us from understanding the inner nature of communism itself, and hence of realizing the contribution it still must make if we are to win order out of chaos. It is common knowledge that the Marxist philosophy and method, historically speaking, drew inspiration from two diverse sources—eighteenth century materialism and Hegelian idealism. It is not commonly understood that the two still remain irreconcilable, at war with each other within the body of communism itself. On the one hand, allegiance is offered to a philosophy of the universe and of man which interprets all reality in terms of matter, space and motion. The Marxist, though he will apply this philosophy to the cosmos in an argument, is more directly interested in arguing the corresponding view of man as a machine swung into action by the play of enormous impersonal economic forces created by chance combinations of matter. Chance placed minerals in Ethiopia and men in Italy who want them. The one is drawn to the other as irresistibly as iron to the magnet. This conception of the universe and of man the early communists drew in unconsciously from the intellectual atmosphere of their age, and their followers still tend to do the same.

But the core of their inspiration is a view of life quite distinct and different. Look below the surface of events in any modern society, they say, and you will find a struggle going on between two groups, those who own the tools of wealth and those who do not. The former are a minority who inevitably hold all real power and privilege in the state; the latter a majority who hold none. But the two groups have historically never been in equilibrium, and the urgent social task today is to organize the majority, make them conscious of their situation, and lead them in a struggle to seize ownership of the tools of wealth, and make the minority as themselves. All will be made equally nonprivileged, and hence all equally privileged.

A Sublime Faith at Work

Now this philosophy of human society is far more subtle than the crude materialist determinism with which it is usually confused. It tries to face our objective situation when it assumes as the basic factors the division into classes and the division of interest between the classes. But only a sublime faith could proceed on the further assumption that this condition could be changed, and changed so as to supersede conflict in the classless society. For there is no automatic law which of itself will redress the balance, but only one which will work with men if they strive to realize it. The power of consecrated leadership, struggling to make the proletariat conscious of themselves and their destiny, and thus to defy their present objective situation, is the only force that can avail to win order out of chaos.

Thus in practice Marxism recognizes both determinism and free will, as any coherent philosophy of life must. Economic status will determine our attitude, but there is no guarantee that this attitude will become effective. That depends on the spirit that bloweth where it listeth. But with this living dialectic of history Marxism has linked a dogmatic determinism, a philosophy of man and the universe, which finds no room for the interplay between human initiative and objective fact. This philosophy is irreconcilable with the dialectic, and has gravely inhibited its force.

The Paralysis of Religion

The Christian dilemma is not essentially very different. We might imagine from the books on theology which are now striving to reconcile religion with modern science that we have left the concept of mechanist materialism behind. But this is not true. What our religion is doing today is to accept the picture of the universe as matter in motion, and desperately try to put God back into it somehow. We cannot help this because mechanist materialism is the stuff of our daily thoughts and language. We are quite unable to escape from the concepts of matter moving in space in intervals which when measured become time. We try to imagine a God doing likewise, and of course he gets caught in his own machinery.

This religious cosmology is perfectly reflected in our religious social philosophy. The religious man is the materialist son of a materialist age. His deepest feeling about society is that it is governed by materialist motives. It is predatory, and maintained in precarious balance between pursuers and pursued. This is the basic fact, and he occasionally faces it, as for example when giving advice to a son about to start on his own career. But as a religious duty he feels he should oppose to this the impossible notion of an altruism completely divorced from self-interest and completely opposed to it, vaguely hoping that it can mitigate its rival. The preacher as a professional religionist will go further along the path of absurdity and preach a gospel of spiritual force not only set over against class interests but completely vanquishing them by the power of reconciliation.

This doctrine has been hallowed by antiquity, and a modern preacher can make it either winsome or challenging, but that does not make it true. Apart from the philosophical objections to such a dualism, it has very patently failed us in our hour of need. We face a world of war and strife, and the church Catholic and Protestant has proved incompetent to deal with such a world. It has failed because the original pattern of religion has become overlaid with a false philosophy of life which threatens to extinguish all confidence in religion unless it be cast aside in time.

The Curse of a Mechanist Philosophy

This, however, is by no means an apology for communism as against Christianity. The evil genius of both has been that materialist-mechanist cosmology, originally a by-product of the scientific revival and now part of the daily thinking of the ordinary man. It is this which is continually colliding with that other feeling, which the modern man has not entirely lost, that he has power to control his destiny not by defying it but by accepting it and molding it to his will. Let us not too hastily seek to repair our vision of the cosmos. We cannot do it yet. When we hastily throw together a cosmic conglomeration of Einstein and Whitehead expressed in the language of Herbert Spencer and call it God, we presume too much. We must learn the lesson that a sound philosopher can exist only in a sound society, and we are too hopelessly askew in our thinking about man and his class struggles to be competent to evaluate the cosmic struggle around us. Our hearts in fact are not pure enough to see God.

Our age demands primarily a new philosophy of human society and of man. Its outline is not yet plain; we have only confusion of well meaning tongues. But when it comes it is likely to be in effect a reconciliation between the two main systems of communism and Christianity. Communism must shed its mechanist materialism, but keep its dialectic of the class struggle. Christianity must cease to yearn after a pious altruism divorced in nature from self-interest. It must learn anew that we can love our neighbor as ourselves, but not more than ourselves.

Meanwhile the two world systems face each other as it were warily across a gulf, neither any longer quite sure of itself. For while the power of communism has been confirmed by its success within Russia, it has been undermined by its failure without Russia. The reason is not far to seek. Within Russia it has shed its materialist determinism and called on a whole class to mold the shape of things nearer to their hearts' desire. But in Europe and America it has remained infected by the fatalism which suits the purposes of capitalism so much better than those of either reform or revolution. Marxist party organization in Europe would not have been so easily extinguished if it had not first decayed. The underlying cause of this decay was a subtle psychological conflict between cynical determinism and revolutionary faith, which sapped the courage and initiative of the working class movement.

Reconstruction

If the two world systems of Christianity and communism should achieve a reconciliation, the structure which supports the present unjust social order would collapse like a house of cards. But that day is not yet. Our prior task is to lay the foundations of a social philosophy on which the new structure can be built. The outline will be something like this:

1. The only forces which work any real change in politics or economics are the result of organizing the interests of some group and making them effective.
2. The change we want—a reintegration of society on a higher level—can be accomplished only by organizing the interests of a majority group.
3. The issue as to whether this can be done effectively rests with man—or rather with God—that curious power which only man seems to possess of consciously realizing his situation and molding it nearer to his desire. All the forces of religious idealism must be used to educate the majority to their greater destiny.

This is not a complete social philosophy, but it states the minimum on which the divided forces of progress must agree if there is to be any progress at all. The conventional Christian, to accept this basis of action, would have to sacrifice more treasured prejudices than the communist. But he need not sacrifice his Christianity, for that in its pure form has always promised that one day the lowly will be exalted and the proud and powerful brought down.

Challenge to Death

TODAY I saw an oak tree all in flame,
Its scarlet arms stretched wide against the sky
As if to say, "I shall have one more fling
Before I die."

Tomorrow when I pass that way again
I will not see its slender limbs struck bare;
I shall remember what I saw today—
The brave, defiant splendor standing there.

O let me meet the winter of my days
With brilliant, mad defense of autumn flame,
For I would drop my life with arms held high
And not complain.

HAVIS CHOATE.

From Lausanne to Edinburgh

By Willard L. Sperry

THE continuation committee of the Lausanne conference met from August 4 to 7 at Hinddsgaul in Denmark. Dr. William Temple, the archbishop of York, presided. Professor Adolf Deissmann and Metropolitan Germanos served as vice-chairmen. Fifty members of the committee, and ten visitors, were present from England, Scotland, Ireland, France, Germany, Holland, Sweden, Norway, Denmark, Finland, Switzerland, Poland, Czechoslovakia, Serbia, Russia and America. The American members of the committee were Professor William Adams Brown, Presbyterian; Rev. Fred B. Fisher, Methodist; President George W. Richards, Reformed; Mr. Clifford P. Morehouse, Episcopalian; Dr. Alfred C. Garrett, Friends; Dr. John H. MacCracken, Presbyterian; Dean Williard L. Sperry, Congregationalist.

There are two ecumenical movements now in existence—"Faith and Order," which met first at Lausanne eight years ago, and "Life and Work," which met at Stockholm. Theoretically each of these conferences occupies its own distinct field. The Lausanne movement, as its name indicates, is primarily concerned with matters of belief and polity. The Stockholm movement is addressed to what, for the want of any other term, we know as applied Christianity.

Stockholm and Lausanne

Of the two movements Life and Work is attracting at the moment more attention and greater response. In particular, its approach to church unity is more congenial to the American temperament than that of Faith and Order. We are a practical people, impatient of theological refinements. Furthermore, the Stockholm movement has elected to address itself to what is, at the present time, in certain of the European countries the most immediate and difficult of all the problems of organized religion, that of state and church; a problem which may well become acute at any time in any part of the western world. If the Stockholm conference can do anything in the near future to formulate Christian conviction and to fortify the Christian conscience on this matter it will have served the common cause nobly.

On the other hand, the two movements are finding it increasingly difficult to confine themselves to their self-appointed areas. The Faith and Order movement disclaims the suggestion that its concerns have no consequence in conduct. And Life and Work cannot content itself with immediacy and experimentalism. Plainly, each of these movements is necessary to the other, and in recent years it has more than once been suggested that the two movements must follow the logic of their experience and become one.

It has been an open question for the last two or three years whether these conferences should or could be reconvened. The skies were clearer in 1927 than they are now. To put it on no other ground, the cost of sending delegates to these conferences is at the present high for the constituent churches and almost prohibitive for individuals. However, each has decided to hold a further session. Life and Work had already settled upon a meeting in Cambridge, England, at the end of July, 1937. The continuation committee of Faith and Order was faced with this fact when it met. There was, for sentimental reasons, some inclination to reconvene the conference at its original meeting place, Lausanne. But it was felt that it would probably be a mistake to fix the conference at any single center and that there was much to be said for keeping it mobile. Furthermore, it was clear that many of the delegates coming from a distance would be appointed for reasons of economy to both conferences, and that the two gatherings should be held in the same country and successively.

These considerations led the continuation committee to fix upon Edinburgh—and the first two weeks of August—as the place and time for the 1937 conference. Cambridge was suggested as a natural complement to Oxford, but the English Anglican members of the committee were generously foremost in their suggestion that the Lausanne gathering should seek a slightly different setting; hence the choice of Edinburgh, which was unanimously and heartily approved. The hope is that in the two or three days between the two conferences a great joint meeting may be held in London, possibly at St. Paul's cathedral, which will give full recognition to both movements.

American and European Backgrounds

It is a matter of common knowledge in America that the Lausanne meeting in 1927 was predominantly European in its approach to the whole prospect of church unity. This was natural, and perhaps inevitable, since the longer history of the churches of the old world gives them a certain priority in deliberation. We in America probably have been, from the standpoint of the parent churches of Europe, theologically and ecclesiastically irregular. The frontier tempers of our life have prompted us to do what had to be done and what could be done, and then to find the sanctions after the fact. Nevertheless, what we do here concerns the total cause. Our major church divisions are all the direct inheritance, effected by immigration, of distinctions which already obtained in Europe, with this important modification—that differences which have their origins in racial or political considerations, rather than in purely theological considerations, lose on this soil their meaning and their validity. We may be regarded, therefore, as a laboratory where adventures and experiments in church unity may be worked out without the restrictions imposed by states and races as they obtain in Europe.

There is no desire on the part of the American members of the continuation committee to "Ameri-

canize" the Lausanne movement. It would be a mistake to attempt to do so. The American church as a whole lives far too much from hand to mouth and is too apt to make expediency do duty for conviction. We need the strong feeling for tradition and the stability of our parent churches in England and on the continent. We have much to learn from them as to the nature of our common faith. Nevertheless, it would be a pity if the conference of 1937 were merely to confirm the first impressions of 1927, that "Lausanne" is to be primarily a European matter, and thus to forfeit more or less finally the enthusiastic cooperation of the American churches. We have at least *some* contribution to make to the joint endeavor, and, from our own standpoint, much to learn from our European friends.

A New Commission

The American group at Hinddsgaul proffered these considerations during the discussion of the proposed program for 1937. That program will consist of a limited number of large meetings, gathering the entire body of delegates, and a series of smaller conferences to study reports to be submitted by commissions which have been at work on the primary issues of Christian faith and order. In order to allow for the representation of considerations not already covered by the commissions now at work, a fourth commission was created to which was committed the preparation of a series of findings on certain special points which emerged in the course of the discussions. This commission is headed by the writer and is constituted of a number of American members, who had already been at work as a committee, now supplemented by an equal number of European members.

In particular, this commission is to study the actual progress in church unity made in the decade between 1927-37, to report on obstacles overcome and on obstacles which still seem to be insurmountable. This will be a "fact-finding" report, after the manner familiar on our shores! There is ample material for such a report, since we have the United Church of Canada, the Scotch reunion, the Wesleyan reunion in England, the Church of Christ in China, the South India plan, to say nothing of some ten acts of reunion in this country. The commission is further to attempt to define the various conceptions of "unity" held by the several groups. One whole group of churches is concerned primarily with orders; another, of which the Greek church is the best exemplar, rests the case upon "orthodoxy"; a third, represented by the Lutheran group, stresses witness to the Word; a fourth, the independent churches, vests its hopes in the ideal of individual liberty.

To Study Political Considerations

Furthermore, the commission has been charged with the difficult and delicate task of studying the non-theological factors in the situation. It is the conviction of some of us that you might reach theoretical agreement upon matters of faith and order, yet fail to achieve unity because of differences of political belief or loyalty, social distinctions, disagreement on economic and industrial matters, and the like. We wish to see this whole area conceded and investigated. Patently much schism has been created in the past by forces of this nature, and the task of reunion cannot ignore these causes of disunion which still persist. It should be added that the members of the continuation committee fully recognized the validity of these themes, though they lie at the periphery rather than the center of "Faith and Order." And from certain of the younger continental delegates, these supplementary topics received wholehearted response.

The Outlook

As one of the members of the continuation committee I should like to pay special tribute to the patience, skill and wisdom with which the archbishop of York conducted our meetings. There was no slightest desire on his part to delimit the field of the conference, but on the other hand a resolute and steady determination to bring and keep clear before the eyes of all concerned the real issues. Days spent under such conditions are an education in themselves. They demand imagination—the purest form of unselfishness, since this is an unselfishness of the mind; they demand much historical knowledge, and they demand hope.

The Lausanne conference is prohibited by the terms on which it was convened from committing any of its members, or the churches which they have been appointed to represent, to action. It is a purely deliberative group. It is a sober attempt at mutual and common understanding, an educative endeavor which plainly cannot come to any quick and easy conclusion. Only on these terms could it have been convened in the first instance, and only on these terms can it continue. It is to be hoped that the local and often ephemeral issues in our American church life will not discourage our denominations from giving to the 1937 conference wholehearted support. It should not be forgotten that "Lausanne" owes its inception very largely to the vision of Mr. Gardner and Bishop Brent, to whom the cause of Christian unity was supremely dear, and that we are entered into their labors.

Morning Watch

THIS citadel of time we call Today
Help me to conquer for Thy kingdom, Lord.
Within its portals be no thought or word
Unreconciled to Thine almighty sway.
Thy legions man the outposts; keep at bay
Besieging fantasies, rebellious horde
Of vagrant impulse; may Thy flaming sword
Check outlaw purpose scheming to betray.

So may my tiny realm from dawn till dark
Be ordered as Thou wilt; and when the sun
Smolders upon its altar and grows dim,
May Thy Shekinah resting on the ark
Of silver moon proclaim the battle done,
And night be filled with starry cherubim.

DAISY ATTERBURY.

The Voice of God in Poetry

By Edward Shillito

YOU and I must have friends who say that they cannot read poetry. Fiction, yes; biography and history, yes; but poetry, no! They say this either in a tone of regret or with an indulgent smile; but they are immovable. Some are of the same mind as Mr. Tony Weller, who said to his son Sam "that poetry's unnat'ral' . . . I never know'd a respectable coachman as wrote poetry, 'cept one as made an affectin' copy o' werses the night afore he was hung for a highway robbery; and *he* was only a Camberwell man, so even that's no rule." There are others to whom poetry is unnatural. Poetry for many is a luxury, and, in an age like this, when so much hard work is needed for the building of a new structure for human thought, man has no leisure for such a luxury; poetry may be pretty and attractive; but, they add, unhappily it is not true. Something has gone wrong somewhere.

I wish to plead that if we ignore poetry, it is at our peril; that in this age more than in others, we need the way into reality which the poets open to us; that poetry does not provide an escape from reality, but an entrance into it; that we must keep jealously that right of way; that if the poet departs, the prophet will be under notice to leave at an early date. Prophet and poet have different parts to play in the human story, but they depend upon the same road for their supplies. Do you remember the words of the Caliph in 'Hassan'? "If there shall ever arise a nation whose people have forgotten poetry or whose poets have forgotten the people, though they send their ships 'round Taprobane and their armies across the hills of Hindustan, though their city be greater than Babylon of old, though they mine a league into earth or mount to the stars on wings—what of them?"

And Hassan's reply: "They will be a dark patch upon the world."

When Poetry Is Real

That I believe to be true, but only if poetry is real and not make-believe; only if the poet helps us to think of all things in their relation to eternal and universal things, and is commissioned to reveal to us the inner side of this mysterious world in which we live, and is still a pathway down which the eternal Spirit of truth and love and beauty is free to draw near to men. It is of vision we must think, of that vision without which the people perish; and vision must always be the lifting of all earthly things into the eternal light. If through the poets there is given to our world a light which never was on sea or land, and if by every standard that we know this is a true light from a land not far off but very near, then they who neglect the poets are poor, when they might be rich; blind, when they might see.

The true poets in every age stand or fall together. No exemption must be claimed for the poets who deal with sacred themes. If the way of the poet is no way at all, then all poets are dismissed, sacred no less than secular; we must lose Dante as well as Virgil. Therefore, it is not the task of the Christian church to spread its shield over its own poets only; it is rather its task and its glory to vindicate out of its own experience the right of *all poets* to witness to the Eternal Truth. They who speak for the church are not concerned alone with psalms and hymns and spiritual songs, but since they know what these can bring, they keep the highway open for others also. Today the church may gather all poets into its defensed city which is garrisoned by the peace of God.

Poetry in the Life of the Church

The church never forgets poetry. I was thinking over these things when on a Sunday morning I went into one of those churches in Sussex which are in perfect keeping with the countryside, as though they had not been built but had grown like the ancient trees. In the service that morning there was little that was not poetry. Some word carried us on wings to an eastern land where an Enoch was surprised by the divine Voice. There were the psalms and canticles with short lines of poetry here and there like sudden gushes of melody; the lesson from the Old Testament was from the twenty-ninth chapter of Job, in which the stricken patriarch tells in tender words of the days, when

> God watched over me
> When His lamp shined upon my head
> And by His light I walked through darkness.
> * * *
> I chose out their way and sat as Chief
> And dwelt as a King in the army
> As one that comforteth the mourners.

At the end we sang of Jerusalem the Golden—

> Beneath whose contemplation
> Sink heart and voice oppressed

—and the city on the hills of Judah became for a few folk in a Sussex village the symbol of the longing of man for his eternal home. It became, as it was promised, the mother-city of the soul of man. What would that service have been without poetry? Was there something in the poetry which provided a way for the feet of the Eternal Lord? We may forget the poets in the market place or the senate, but never in church.

The Christian people have clearly taken sides on a matter of importance. The time may have come for them to part; but hitherto poetry has been the handmaiden of religion.

Poetry and Science Change Parts

Today poets, whether within the church or without, have to establish their right to be received as witnesses to truth. There was a time when the men of science had to fight desperately for *their* right of way. Today, the parts are changed. It is everywhere taken for granted that science provides an approach to truth,

but it is widely doubted whether the way of intuition or vision or inspiration, which is the way of seers and prophets and poets, is a way at all. Man in quest of truth, calling his witnesses, is invited to say to the poets: "You offer us your evidence; we are grateful to you; we are sure that your words are witty and beautiful, but we need not detain you in the witness-box. There is much serious business before us: we have other witnesses to hear." Or he may go further and say: "You are perhaps not aware, gentlemen, that you have been found out; you think that some voice has spoken to you, but the heavens of which you report are silent. Your poetry has a value of its own as a human fact. It is psychologically true. It is no doubt a new song, but there is no reason to think that God has put it into your mouth. When your poems can be completely explained by other causes, why bring in the voices of that *other* country of which you speak?"

The Poet as Witness

Such challenges meet us; and for one who is in Charles Lamb's words a "whole encyclopedia" behind in his knowledge of science, it would not be easy to produce a scientific proof that the poet is a valid witness. In Father D'Arcy's words psychology has for its task "to investigate the station of the self, marking out the various termini, the platforms, the rails and signals, the engines and coaches; it will also have something to say of the traffic, but about the source of the goods and the destination, it must be silent." In that case the poets must be permitted to speak for themselves; they need not await the sanction of science or submit their visions to its censorship. Some, but not all, of the spokesmen of science have done with the poets. There are voices indeed raised from the side of the scientific explorers to tell the prophets and poets on no account to be silent. It almost seems at times as if an S.O.S. was being broadcast. Nature to certain seekers has become known as "hard, colorless, silent, dead," and they cry out to the men of vision, "If you have anything to tell us, we are ready to listen. What we have found we believe to be true, but it is not—it cannot be—all the truth."

There are two main ways, but we need not be compelled to choose between them. The men of science think together the data gathered by many observers in many experiments; they will not move one hair's-breadth from the evidence; they work in loyal and generous companies, each man giving and receiving; sometimes as in a flash a solution, often remarkably simple, is given to the collected facts, and by this splendid fellowship the barriers of mystery are pushed back a little. So man the seeker advances,

> Still striving after knowledge infinite
> And ever moving as the restless spheres.

But from the midst of their fellows, there arise in all ages certain men of vision, prophets and poets, who claim that to them something has been given by a Heavenly Visitant. They do not submit their vision to the judgment of any earthly court. In the end the witness of the poet stands or falls with his belief that something has been given to him. It comes from within, but it bears every sign to the poet that it has come from Another. Prophet and poet alike witness to one way. The prophet cries, "The Lord God hath spoken!" The poet says, "That voice is 'round me like a bursting sea." Both have received what they give. They do not go till they are sent. They do not speak till they have listened. Suddenly, ere they knew it, His Word came to them and they cannot deny or doubt it.

Poet Above Psychologist

We see this in the inheritance of the Christian church. We cannot read either the Old or the New Testament without meeting with the poet, as well as the prophet. If the way of the poet is a blind alley leading nowhere but to material for the psychologist, we take from the Holy Scriptures much that is not only beautiful but central to its meaning. We do not strip the building of some ornaments; we have another building altogether. Can we take away Isaiah the poet and keep Isaiah the prophet? When he tells the story of the vision that made him a prophet and held him through all the years, can we reduce the story to prose and lose nothing?

> In the year that King Uzziah died
> I saw also the Lord high and lifted up.

Was it not a poet who saw that glory and heard the voices that day? Did it come, could it have come down any other way?

If you could read back to their origins the oracles of the Old Testament, we should come upon many a poet wandering with his sheep, or watching a ladder in his dreams:

> A heavenly stranger came to greet
> A shepherd resting from the heat.
> And he the converse of that day
> Sang for the ages far away.
> So God who slumbers not nor sleeps
> Within the Book his Vigil keeps.

The fact that the revelation came to poets and went to music is an important fact; what if it means that among all our human analogies for God, we must not on any account fail to use that of the poet? The poetry is there; the beauty of it holds us spellbound; but is God in it? Does he speak? Does he speak to these his servants and friends the poets? And is there something in the poet which provides for God and the soul a common language?

Prophets and Poets

There is no need to illustrate the poetry of the Bible; this has been done admirably by Canon Deane; I would only remind my readers that the prophets and the poets cannot be separated. There is a distinction in emphasis. We may say that the prophet speaks the Word of God; the poet no less, under the pressure of the same Divine Hand, makes the answer of earth to the glory of God. In the words of Francis Thompson: "Poetry is the preacher to men of the earthly as you, fathers and pastors and pious laics of the church, of the heavenly fairness . . . You proclaim the day which the Lord has made, and poetry exults and re-

joices in it. You praise the Creator for his works, and she shows you that they are very good."

Prophet and poet may live in one personality, and whether an Isaiah or Hosea is crying, "Thus saith the Lord," in tones of authority, or making the answer of earth from all the many levels of life, poet or prophet he is always the servant of the divine Lord, and sensitive to the pressure of the same hand. Does all this happen within him, or is it within him only because it breaks in from without? That is the question, and reflection will show that more is at stake than the authority of the poet.

There is poetry also in the New Testament. The church rejoices to find in its Lord its prophet, priest and king; it can find in him also its poet. He, too, makes the answer of earth to the Eternal Father: "Consider the lilies of the field, how they grow; they toil not, neither do they spin; yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?"

To the prophet these flowers are of no moment compared with man, the child of God, on whom he looks with eager and ceaseless love, watching for him while he is yet a great way off. But these dying flowers are made immortal at the touch of the poet. All their fading beauty is caught and kept forever. Earth answers its Lord. Their brief hour becomes immortal.

Our Lord, himself a poet, hallows this ancient way. God is surely a mathematician. But he is no less certainly, to those who have watched him draw near along this way, the divine poet. Those who hold this Christian inheritance have received too much by this road to let it be closed. And they will take no mean or jealous view of their task. They will believe in poetry and they will rejoice in all poets, in every age, to whom the word of the Lord has come, whether they sing of earthly or of heavenly things. They will stand forth in an age in which poetry is threatened, as its defenders and champions. They will guard the right of way.

BOOKS

Biblical Essays

FROM THE PYRAMIDS TO PAUL. *Edited by Lewis Gaston Leary. Thomas Nelson & Sons, $3.00.*

THE SEVENTIETH birthday of Prof. George L. Robinson of the Presbyterian Theological seminary (McCormick), Chicago, furnished the motive for the preparation and publication of this book, for it was in honor of his having attained the threescore years and ten that a company of former pupils, colleagues and admirers of that genial scholar contributed the chapters that go to make up this very interesting and valuable book. The title essays bravely to compass the variety of material that it contains, but only measurably well. It does, to be sure, go back into ancient Egypt and it does come down to Paul, but, with Professor Arthur Jeffry, it also takes a look at the question whether Mohammed had a scripture teacher, with Professor A. K. Reischauer of Japan at a growing world culture, and with Shailer Mathews it surveys the social opportunity of the ministry.

As a matter of fact, in addition to a foreword by John Timothy Stone, president of the seminary which Dr. Robinson has served for almost forty years, and a brief chapter on the work of Professor Robinson, the book is simply a collection of studies, mostly biblical, with no other link to bind them together than the common affection and high regard which their authors have for the eminent teacher whom they thus honor. W. F. Albright writes of the Horites in Palestine with his usual high scholarship. Professor Goodspeed writes of the Marcan Redactor with his customary charm and convincingness. Professor O. R. Sellers' "David the Slinger" is an unconventional treatment of that hero over which many a reader will chuckle. Robert M. Frank places Thomas Hardy and the writer of Ecclesiastes side by side and examines their pessimism.

Space does not permit a detail of the contents. The large number of Professor Robinson's former students will of course want it, without regard primarily to what it contains. The excellent portrait which serves as a frontispiece will make it attractive to them. But apart from personal reasons of friendship or admiration for the scholar whom it honors, the book is well worth owning for its own sake.

CHARLES S. BRADEN.

Three Views of Haiti

BABOUK. *By Guy Endore. The Vanguard Press, $2.00.*

THE BLACK CONSUL. *By Anatolii Vinogradov. The Viking Press, $2.75.*

CANNIBAL COUSINS. *By John H. Cragie. Minton, Balch & Company, $2.50.*

THE stream of literature on the "Magic Island" that began with Blair Niles and William Seabrook has continued unabated with several new works annually on distinct phases of Haitian life and history. The three listed above, published during the winter of 1934-35, merit attention for widely different reasons. The first is a novel, portraying slave society under the colonial regime in Saint Domingue; the second, from the pen of a soviet writer, deals with the French revolution and its repercussion in Haiti; and the third is a description of Haitian life out of the personal experience of an ex-marine officer of the United States forces of occupation. The contrasts are striking between these books as to content, viewpoint and experience. Each one, communist, ex-marine and novelist, approaches Haiti with a varied set of criteria and notions that are perfectly reflected in his work. Each book is instructive in its way, either because of what it contains or of the lesson that it teaches of the necessity of precaution to avoid the prejudice, bitterness and passion that often detract seriously from writings on this fascinating Negro republic of the West Indies.

"Babouk" is written in a white heat. It is a novel packed with passion and indignation and pent-up reaction against a society that has tolerated and in large measure continues to tolerate iniquities against the members of the colored race. Guy Endore has given us a philippic, ironical and bitter. This is no sentimental novel full of compassion for the unfortunate black. There is no romanticizing, no exaltation of the primitive, no eulogy of the simple life of the savage. It is a novel

devoid of delicacy, construed in a language bursting with fury, with violence and fire. The reader will find no puerilities, no humanitarian frothings, no abolitionist theorizing. Mr. Endore obviously believes that slavery is thoroughly rotten and that slavery in the French colony of Saint Domingue was peculiarly and revoltingly odious. France was the exploiter par excellence, and bondage under her was no gentle servitude. Slavery in the canefields of Haiti was grinding, tortuous, unrelenting serfdom, unmitigated by the slightest glimmer of ordinary sentiment.

The Negroes died like flies and the trade from the Guinea coast was brisk. Babouk was from Africa, from the tribe of the Mandingoes. He was lured to the coast and transported to the distant Antilles. Babouk was landed at Cap Français, capital of the opulent colony. He was lost in the inarticulate mass of Negroes from different tribes and different regions. Babouk was stupefied and confused. He was silent. He suffered fustigations, tortures and all the slave horrors. Then he found a new eloquence and he harangued and incited. Then came the desperate effort for freedom. Babouk led the frenzied Negroes, and fire and desolation swept the colony. But Babouk fell as Boukman had before him. Babouk was an anonymous slave of Saint Domingue, a lone voice crying against a whole system. Mr. Endore has given us a passionate book, an enduring book; a work that is grossly, repugnantly true to the reality of slavery in Haiti.

The author of the "Black Consul," a study of the French revolution and its effect on the colony of Saint Domingue, purports to be the first soviet writer to produce a history of a country other than Russia. This initial contribution pretends to develop a new literary genre and to offer a novel departure in historical presentation and technique. There is some difficulty in determining whether this book is to be judged as history or as literature; whether as a serious contribution to an extremely interesting phase of the French revolution, or simply as a romance of more or less merit covering this epoch.

If fidelity to fact and unimpeachability of evidence are the criteria of relevant and legitimate history, then this brilliantly written fabrication must be discarded as practically useless. Interesting enough, indeed, and perhaps even convincing in the atmosphere that it evokes, nevertheless on the score of exactitude and the most elemental accuracy this work falls infinitely short of even decent history. It is dominated by misinformation and crass error from beginning to end. Vinogradov has given us a bit of fine writing, but a sadly distorted and confused historical narrative.

Criticism is made difficult by the very abundance of mistakes. A review might easily become a cataloguing of anachronism and fantasy. It is more than clear that the Russian author knows little about Haiti, but it is certainly not pedantic to insist that he respect at least the basic facts of its history. We find Vincent Ogé, mulatto precursor of the war in Saint Domingue, in Paris with Toussaint Louverture, who saw France for the first time in 1802. Haiti's first emperor, Dessalines, is dubbed a Sorbonne graduate, and any handbook of Haitian history will inform one that he never left Haiti, nor could he read and write! The style of this book is limpid and the effect excellent. The portrayal is convincing and one laments that it is not always true. Vinogradov transmits an impression of crassness that seems to have characterized the whole attitude of France toward her colony. It is no wonder—and in this one easily agrees with Vinogradov—that France lost her richest colony.

There are books published that are innocent; others that are bad; and some that are vicious and injurious. This volume by a former member of the United States marine corps falls under the third classification. Mr. Craige dedicates his work to those who laid down their lives in the jungles and hills of a land of barbarism, and these dedicatory words breathe the spirit in which this book is conceived—a spirit of prejudice, hate, ignorance and sensationalism. It is a distorted and malicious view of Haiti and the Haitians.

This particular story of Haiti, according to the author, is to be no formal history. Such works, he asserts, perhaps facetiously, are usually the product of "cloistered jackasses." This marine officer, one gathers, will be limited by no methods of investigation, no digging into the sources, no respect for documentary evidence or the considerations imposed by facts. This volume will be, in short, the contribution of what Mr. Craige exultantly calls himself, "a hard-boiled egg." Gossip, personal experience and reminiscence constitute the bulk of this astonishing work. The author delivers himself of a number of pungent observations on imperialism and the military occupation. He says: "I am an honest imperialist. I believe we had a perfect right to go into Haiti. . . . I believe that our occupation was honest, conscientious and benevolent and that we conferred immeasurable benefits on the Haitians." The American journals that questioned marine methods in Haiti were nothing but "negrophile" periodicals, bred in ignorance and calumny.

Mr. Craige's little study of three hundred pages is misinformed, biased, malevolent, and in parts actually libelous. As history the book is worthless. As propaganda it is worthy of an indignant protest. Perhaps it does not merit even that.

RICHARD PATTEE.

Books in Brief

THE LEAST OF THESE. *By Jay G. Sigmund. The Prairie Press, Muscatine, Iowa, $2.75.*

This is a collection of stories by the "American Chekhov." Ten of the stories deal with characters in the little town on the Wapsipinicon river with which Mr. Sigmund is so familiar, and one deals with a situation in a monastery in eastern Iowa. In all the stories the characters are surely drawn and, regardless of their isolation from the contemporary scene and their association with a past tradition, they somehow reach the reader's sympathy. Many of the characters, sick old ladies, weary old men and town drunkards, are types familiar in the writings of twenty years ago. The miracle is that these characters, so often the tag end, the ragged edge of even that old culture, could be so interestingly represented. The book is printed from hand-set type, set up by that master printer Carrol Coleman whose work is nationally praised. The fact that the edition is limited and signed by the author may be a recommendation to some readers but, after all, the story is the thing.

TWO CENTURIES OF STUDENT CHRISTIAN MOVEMENTS. *By Clarence P. Shedd. Association Press.*

Here is an illuminating and inspiring history of one of the most glorious pages in the record of Christian history. The author is eminently qualified and has devoted many years to the task of assembling this data. An impressive chapter summarizes the achievements of "The Mount Hermon Hundred." Filled with biographical illustrations.

YEAR BOOK OF NEGRO CHURCHES, 1935-1936. *Compiled by Bishop Reverdy C. Ransom. Wilberforce University, Wilberforce, Ohio.*

Here is one of the books which is an essential for everyone who has reason to write or speak on Negro affairs in the United States. For Bishop Ransom has not been content to provide complete statistical information covering the activities of every denomination of his race, together with a large amount of historical material. He has gone beyond into the field of economics and sociology, with resulting official figures on Negro education in all its phases, Negro farming, Negro participation in other

forms of industry, social service work affecting Negroes, racial divisions in penal institutions, Negro appointees under the government, Negro participation in subsistence homesteads, CCC, FERA and other new deal agencies, the Scottsboro decision and Negro population statistics. It is hard to imagine how more valuable material on this subject could be crowded into a single volume.

PICKPOCKET SONGS. *By Edna Becker. The Caxton Printers, Caldwell, Idaho, $1.50.*

William Allen White in an introduction to this book of children's verse speaks of the mass of unrhymed poetry without song or rhythm that is written today. He commends this poetry for its singing quality. He also speaks of the ideas, compactly expressed, in each little poem. The reader of children's verse is aware of the fact that poetry for children must be metrical but, after all, even for children the idea is important. These poems have both the singing quality and ideas.

WOMEN. *By Winifred Holtby. Longmans, Green & Company, $1.75.*

Just as word comes of Miss Holtby's untimely death, this small volume of her views on the issues raised by modern feminism is issued. Unfortunately, it is cast so completely in a British mold that it can hardly hope for wide circulation in this country.

CORRESPONDENCE

Stanley Jones's Trumpet-Blast

EDITOR THE CHRISTIAN CENTURY:

SIR: Stanley Jones's advice, "Christians of America, Unite!" strikes me as the plainest kind of common sense. I vote for the plan as it stands.

School of Religion, Iowa City. M. WILLARD LAMPE.

EDITOR THE CHRISTIAN CENTURY:

SIR: Just a line to express my appreciation of, and agreement with, the article by Dr. E. Stanley Jones, under the caption, "Christians of America, Unite!" It is exceedingly timely, very clear and comprehensive, and, it seems to me, workable. That there is pressing need of a united front in the ranks of Christendom goes without debate. Dr. Jones's plan allows ample room for different viewpoints and expressions of varieties of religious experiences. Would that some body of Christians, not necessarily any denominational group, would call for a representative gathering of all who wished to see an effort made to put the plan into operation!

Cadillac, Mich. C. P. KIRBY.

EDITOR THE CHRISTIAN CENTURY:

SIR: May I take this opportunity to express my deep appreciation of the article in The Christian Century by E. Stanley Jones on "Christians of America, Unite!" Dr. Jones says here in a simple but magnificent way what many of us have been thinking and what some of us have expressed in one way or another.

Washington Avenue Methodist Church, Kansas City, Kansas. LESLIE MILLER.

EDITOR THE CHRISTIAN CENTURY:

SIR: Once again your epoch-leading journal is the instrument of disseminating to all Christendom an idea which is as great as we all hope it is simple. E. Stanley Jones offers a solution which, after presentation, seems so obvious that it should have gained strong support a long while ago. A veritable United Front of Christendom is the solution he suggests, and I am quick to agree, as I think thousands of others will, that it is about the only solution which has a plausible chance of saving western civilization from the catastrophe which may even now be engulfing it. I have faith in that statement despite my experience with rural superstition and dogma which, in my opinion, may prove to be one of the greatest burdens of a United Christian Front. I hail Stanley Jones's divine idea as a possible personal solution for thousands of borderline laymen like myself who have too long been confused by church competition under the shadow of a crashing capitalism.

Eagle Nest, N. M. EDMOND H. RUNCORN.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have a somewhat different idea from that of Dr. Jones. I call it a unification of the churches, as distinct from a unity in ecclesiastical organization. I have the feeling that the mistake being made in the numerous proposals for reunion is the required merger of all Christian bodies into one ecclesiastical organization, which, in effect, would appear to me to involve the creation of a strange new church. And to such a proposition as that I feel assured it will never be possible to get the unconditional assent of the separate units. As, for instance, if, as some notable authorities claim, the World Conference on Faith and Order, reduced to simple terms, is merely a scheme to impose the Anglican system on all the churches in the proposed reunion, then it naturally follows that visible unity on such a basis is hardly possible of realization.

The idea revolving in my own mind follows the line of the several Episcopal bodies in union with the see of Canterbury, or the several states in union with the British commonwealth of nations. To get the churches together in a unification or alliance of forces, I do not believe it is essential or even desirable for them to be united in polity, worship or organization. For all the practical purposes of unity, it impresses me that it would be entirely sufficient to effect a visible unification simply in a common faith, a common order, and a common authority.

The common faith, the churches, broadly speaking, have already, viz., the Apostles' creed. The common order most of the churches possess also, viz., the sacraments of holy baptism and the Lord's supper. All that is further needed, then, is a common authority, and that, to my Anglican way of thinking, could be most practically procured on the basis of the apostolic succession. Of course, at this point, I conceive we have the nub of the matter and the crux of the problem. I admit the snag here, but I submit that if an independent apostolic see were to be established somewhere, say in Jerusalem (Isaiah 2:2,3), for the sole purpose of conferring apostolic authority in orders upon the ministry of the several churches (not re-ordination, but conditional ordination), the way would be opened at least for the universal extension of apostolic authority to all the churches, and a practical and proper basis established for a visible unification. And thus, if all the churches possessed the same order, the same sacraments, and the same creed, we should have all that is essential and vital for such a unification.

Church of the Holy Innocents, Tacony, Philadelphia, Pa. H. W. GERNAND.

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. E. Stanley Jones, in his plea, "Christians of America, Unite!" makes a strong appeal. Incidentally, whenever Dr. Jones speaks or writes, he reaches my mind and heart. Such a union as he proposes is more than a consummation devoutly to be wished. It is vital to Christian progress. I urge that it be carried forward. I hope, however, that Dr. Jones may be able to amplify his statement. The spirit of much of our denominationalism, as I view it, presents obstacles to all three of these considerations which Dr. Jones sets down as "vital." The common ground on which we now stand (or must stand, which is it?) is, he says:

1. To "share the same life"; presumably the religious life. As individuals, probably, we will admit that, but will we denominationally? How definitely have we spoken the contrary in our

doctrinal statements as though to say, "*We have* the way, the truth and the life," with the implications that all others are set apart from us?

2. "That God is not working particularly or exclusively in any one denomination." Almost every Christian communion can supply hundreds of individual members ready to agree here. I should, however, like to see a survey tried as to the extent of denominational acquiescence on this point. I agree that the facts overwhelmingly support this statement—provided we are able to view the situation objectively. Consider this statement of Dr. Jones': "God accepts and uses those in any denomination who surrender to him." Everyone will answer "True!" But immediately there are the numerous denominational definitions of what constitutes "surrender" and what would be accepted as evidence for it. Perhaps much would be gained if we could agree on what constitutes factual evidence of a true Christian surrender. This is one of the major obstacles that holds back the movement toward union.

3. "Manifestation of this common underlying life is very diverse." Indeed there is plenty of diversity; but the diversity is more in our own natures than in the functioning of the Holy Spirit. Some of it, as was pointed out, is in our historical origins, and some in the forms in which our diverse natures require religious experience to be expressed. Some require symbolism; some will have none of it. Some discern the voice of God only in the gentle stillness; others recognize it only in the spasms of emotional contortions. To what extent are we willing or required to acknowledge other forms of expression as having Christian validity equal with our own? Are we to continue *the whole* of our existing diversity or are we to find that which is common to all and therefore most essential to each?

I sincerely hope that denominations may be asked to express whether they are willing to make these three vital points their common meeting ground. My guess, however, is that to admit this much will cause the entire structure of denominationalism to break. Have not these three points always been the key logs of the denominational jam?

The most important reason why I believe Dr. Jones's proposals will fail is that they require the facing of facts objectively. That means an intellectual approach, whereas our denominational problem requires an emotional and psychological approach. It will yield more to emotion than to reason. The catalytic which will ultimately unite us, I believe, will be a world crisis that threatens our Christian existence. Such a cross must not only be threatening us in fact but it must be discerned as a fact. I believe we face such a situation now. To what extent do we see it? When our fear of that threatening danger takes hold of us sufficiently it will be the beginning of our wisdom and disposition to unite. There is no doubt that the terms Dr. Jones proposes will then become the Magna Charta of our union.

Olivet Presbyterian Church, Detroit, Mich. WILLIAM F. HOOT.

EDITOR THE CHRISTIAN CENTURY:

SIR: "The next great step forward is a united church," writes E. Stanley Jones. Could we not best approach that great step by means of united mission boards? The China board, the India board, the Latin-American board, etc., each consisting of delegates from all the boards at work in a country—or desirous of working there—and an equal number of nationals from the countries and missionaries either permanently returned or on furlough; such boards could implement that "collective will to peace" which Dr. Jones feels cannot now be asserted and could help form the attitudes of Christian people in international affairs, including the racial and economic. Best of all such mission boards would be facing toward the Church of Christ: United States Branch.

Auburn, N. Y. MRS. WALTER S. DAVISON.

Wieman's Review of Calhoun

EDITOR THE CHRISTIAN CENTURY:

SIR: I am moved to write with indignation concerning the unfairness of Professor Wieman's review of Calhoun's "God and the Common Life." The review mentions only one point in the book in order to vindicate the reviewer's opinion on that point. Nothing outside of pages 174-204 is mentioned in the review. In fact the subject of the book is not mentioned. No one could guess from the review that the book deals with the problem of Christian vocation in a many-sided way.

Moreover there is not one word which would indicate the richness and wisdom which are so obviously characteristic of the book as a whole. It is one of the most important books in the field of theology in recent years and it is the first book from one whom many of us believe to be unique in the breadth of his learning and in the balance of his judgment among the coming generation of American Christian thinkers.

Auburn, N. Y. JOHN C. BENNETT.

The Question Box

What is the religion of the people of Ethiopia? W. B. F., Lansing, Mich.

THE primitive religion of the Ethiopian people, a Semitic race, was the paganism which they shared with many other African tribes and with the Arabs across the straits. In the fourth century a missionary was sent into Ethiopia from Alexandria, Frumentius by name. This evangelist was designated by Athanasius, patriarch of Alexandria, as bishop of Ethiopia. A translation of the scriptures, the New Testament and the Septuagint, was made into the language of the country, and is preserved in its original form, no longer spoken or even understood by the people, but employed by the monks and priests in the version known as Geez, which is also the language of the liturgical services. The ordinary dialect of the people is Amharic, although Arabic is widely used.

In the sixteenth century the Portuguese introduced the Jesuit rule into the country, and the monastic system has largely prevailed since that time, although the Roman Catholics were expelled in 1633. The worship is much like that of the Coptic churches of Egypt, by which the Ethiopian, or Abyssinian, congregations were much influenced. Jewish features and traditions have also found their way into the religious practices of the land. Graven images are forbidden, but saints and angels are revered, although not worshiped. Confession and absolution are a part of the system, which gives great power to the priests and monks. Only men of the monastic class are eligible to the highest offices in the government. Pilgrimages to Jerusalem are believed to confer merit, and there is a small community of Abyssinians in Jerusalem, where once they had a recognized section of the Church of the Holy Sepulchre, but are now restricted to a portion of the roof, where they have built their huts around the chapel of St. Helena. They also have a church near the Jordan, dedicated to St. John.

With the exception that they are monophysites, believers in the single nature of Christ, they resemble the Greek Orthodox church more than any other body of Christians known to the western world. The head of the order lives in Egypt, and is known as "the most holy pope and patriarch of the great city of Alexandria, and of all the land of Egypt, of Jerusalem the holy city, of Nubia, Abyssinia, and the Pentapolis, all the preaching of St. Mark." This sounds entirely archaic, and of all the territory outside of Egypt only Abyssinia remains in relation to the presiding bishop in Cairo. Yet the hypothetical hierarchy of the church remains as extensive as in former times, consisting of patriarch, metropolitan, bishop, chief priest, priest, archdeacon, deacon, reader and monk. The head of a local congregation is called "abouna" (our father). In their churches there are always three altars at the east end, and if possible three domes over them. A partition shuts off this altar section from the body of the church, and there is a space around the church for the processions which are regarded as of importance in the worship. The vestments of the clergy are rich in colors, reds, blues and purples, often roughly sown with tinsel and gold braid.

The people are largely illiterate and, having no scriptures which they are able to read themselves, are dependent on this priesthood for their religious instruction. Naturally there is much superstition mingled with their beliefs, but they are firm in their faith in miracles and in the efficacy of prayer. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Methodists Seek Civil Chaplains

Rock River Conference Votes to Ask Government to Change Present System—Score WPA Wage Rules

(Correspondence from Chicago)

CHICAGO, Oct. 7.—One hundred years of Methodist work in Elgin was celebrated when the Rock River conference met in that city Oct. 1-6, for it was in the spring of 1835 that the pioneer circuit rider, Rev. William Royal, preached the first Methodist sermon in that settlement to a little congregation of seven persons. Not only has Methodism grown enormously in the territory represented in the Rock River conference but its interests and emphases have changed. The implications of its original simple evangelism for all areas of life have been clarified, and while the appeal of evangelism for personal commitment was by no means lost from sight at this conference, the matters which received major attention had to do with social, industrial and international relationships. Perhaps the most significant part of the "public policy" report, which set forth the views of the conference in these matters, was that which dealt with militarism. This section was based upon the recommendations of the church's national peace commission which met in Evanston Sept. 24-25, and will be presented to the Methodist Episcopal general conference next May. It recommended that ministers of the Methodist Episcopal church be withdrawn from military and naval chaplaincies and that an effort be made to secure the consent of the government to the appointment of clergymen who shall be under ecclesiastical rather than military control, and paid by the church rather than the government, to minister to the spiritual needs of soldiers and sailors. The support of conscientious objectors, the refusal of agencies of the church to aid in war, the refusal of Christians to participate in war, and the basing of the nation's defense policy upon the Pact of Paris also were urged.

* * *

New Leader for Methodist City Mission Society

Bishop Ernest Lynn Waldorf presided at the Methodist conference. The list of speakers is too long to print, but it included leading bishops, board secretaries, educators and pastors. Among them were Bishop Edward Holt Hughes of Washington, acting senior bishop of the church and formerly head of the Chicago area, Dr. Ivan Lee Holt of St. Louis, president of the Federal council of churches, and Dr. Ralph E. Diffendorfer, New York, secretary of the board of foreign missions. Rev. Aubrey S. Moore, superintendent of the North Chicago district, was elected head of the Chicago city mission society to succeed Dr. John Thompson, who recently resigned to give all his time to the work of Chicago Temple. The new pastoral appointments were read at the closing session Sunday night.

* * *

Ministers Protest Against WPA Wage Policy

The first union ministers' meeting of the year was held Sept. 30 in the auditorium of Central Y.M.C.A., with Rev. C. Oscar Johnson, of St. Louis, as speaker. Dr. Johnson discussed evangelism. Speakers announced for succeeding meetings are Dr. Edgar J. Goodspeed for October, Ralph Adams Cram for November, Dr. Ivan Lee Holt, president of the Federal council of churches, for January, and Sherwood Eddy for February. The Church Federation Bulletin distributed at the meeting showed that a wide variety of important activities are being conducted by the federation. The ministers adopted a resolution protesting the policy of the WPA in allowing only one member of a relief family to work on a project while the highest wage paid is $55 per month, pointing out that, in the case of large families, this was less than would be received on direct relief, and was quite inadequate to provide for such families.

* * *

Sunday Evening Club Opens With Tribute to Jane Addams

The Chicago Sunday Evening club opened its 29th season last night in Orchestra hall with a memorial service in honor of Miss Jane Addams. Clifford W. Barnes, president and founder of the club, presided, and the main address was given by Miss Grace Abbott of the University of Chicago, former chief of the Children's bureau at Washington, and for many years a resident at Hull house. There were several other speakers on the program, also a pageant of the races served by Hull house during Miss Addams' regime, and selections from Handel's "Messiah" by the Apollo club. Miss Abbott's address on "Jane Addams' Legacy to Chicago" described that great woman's services in the cause of peace and public welfare.

* * *

And So Forth

The 400th anniversary of the first printing of the entire Bible in English is being commemorated in Chicago by many meetings and lectures. The Newberry library is exhibiting a recently acquired copy of the first edition of the Coverdale Bible; at its first public exhibition Prof. Edgar J. Goodspeed spoke on "Coverdale and the Beginning of the English Bible."

The "rural-urban conflict" is active again in the form of a milk strike, and farmers are dumping milk trucks being driven into Chicago. Serious violence is threatened. One may feel little sympathy with these desperate measures taken by dairy farmers, but there is no doubt that they are not getting a just return for their investment and labor.

The opinions of Chicago ministers on President Roosevelt's letter to the clergy were divided, but the large majority of those who have made any statement express approval of the social security legislation whatever they may think of other phases of the new deal.

CHARLES T. HOLMAN.

Seek to Help Nazi Refugees

Two New Committees Formed to Raise Funds for Exiles from Germany—Harlem Feels Ethiopian War Shock

(Correspondence from New York)

NEW YORK, Oct. 5.—Two agencies have just been set up here to deal with the acute relief problem of the non-Jewish refugees from Germany. Thousands of such men and women are now living in various European countries. One of these agencies is called the "American Christian Committee for German Refugees" with offices at 287 Fourth avenue, and the other the "Emergency Committee in Aid of Political Refugees from Naziism" with offices at 20 Vesey street. The former will deal particularly with the non-Aryan Christians, that is Christians of Jewish origin through one of their parents or grandparents, and the latter with political refugees regardless of race or creed who have been forced to leave Germany because of liberal opinions. Mr. Frank Ritchie, the executive secretary of the American Christian committee, states that the propaganda of extermination in Germany is directed with as much severity against these non-Aryans as against those purely Jewish. This committee will seek to raise $400,000 among churches and religious groups over a period of two years. The Emergency committee will seek to raise $250,000 from non-Jewish and liberal sources. The funds raised by this latter group will be divided among the accredited agencies doing relief work in this field.

* * *

Loyalty Sunday

Tomorrow is "Loyalty Sunday" and it is expected that people of all religious faiths will respond in large numbers to the interest aroused by the effective publicity which the National committee on religion and welfare recovery has carried on. It is significant that Catholics, Protestants and Jews have cooperated in such a wholehearted way in this project. The Town hall meeting at which Al Smith and Mayor LaGuardia both spoke in the interest of religion attracted city-wide notice.

* * *

Religious Drama Contest

The Religious Drama council is sponsoring a playwriting contest which will begin Oct. 15 and close Feb. 15. The plays submitted must be one act religious dramas but not necessarily based on biblical incidents. Worship dramas will be considered but it is hoped that there will be plays dealing with Christian attitudes on the social issues of the day. A first prize of $50 and a second prize of $25 will be given.

* * *

"Know Your Own City"

The New York federation of churches has arranged a ministers' convocation for

Monday, Oct. 14, for the purpose of acquainting the clergy with the problems of the city in which they live. City Commissioner Langdon Post will speak on the physical aspects of the city with particular relationship to housing. City Commissioner Rice will deal with the health problems of the city and Commissioner MacCormick will discuss crime and the criminal in New York. This meeting will be held at Broadway Tabernacle on 56th street. This is all part of the program of the federation to help the church leaders of the city to understand the problems of this community, so that they may the better bring the resources of religion to bear upon them.

* * *

Missions Training Institute

A two day missions training institute is to be held this coming Monday and Tuesday at Rutgers Presbyterian church. This institute is sponsored by the presbyteries and women's presbyterials in and around New York. A special feature will be a panel discussion on the question, "Why are people not so interested in missions?" The panel members are Rev. William P. Schell who serves as chairman, Rev. Carl B. Bare, Rev. Edward J. Carson, Rev. Charles H. Corbett, Rev. Roswell P. Barnes, Rev. J. Russell Chandler, Rev. Phillips P. Elliott and Rev. J. V. Moldenhawer.

* * *

Ethiopian War Repercussions

The outbreak of war in Ethiopia has increased the troubles of the police here. Negroes in Harlem have been picketing Italian shops and this has led to conflicts between these groups. It has been necessary to call out the police in several sections and several hundreds of them have been ordered on special duty.

* * *

Yom Kippur Prayer

The great Jewish day of atonement begins at sundown Sunday. The National Conference of Jews and Christians, which has its headquarters at 289 Fourth avenue, has brought to public attention a special prayer which is to be used in the synagogues of Europe. This prayer, which was composed by nine of the leading rabbis of Europe, is one for help for the sorely tried House of Israel who face "the pernicious doctrine . . . that racialism and not justice is the moral foundation of society."

EDMUND B. CHAFFEE.

Presbyterian Unity Demonstration In Kentucky

The synods of Kentucky representing the Presbyterian Church in the U. S. and the Presbyterian Church in the U.S.A. were to meet in joint session at Danville, on Oct. 8, as the guests of the First and Second Presbyterian churches of Danville and of Centre college. The synods were combining their business sessions with a celebration of the 150th anniversary of the opening of the first Presbyterian school in Kentucky which took place at the home of Father David Rice in Danville. The speakers at the celebration were to be Dr. Henry H. Sweets, moderator of the general assembly of the Presbyterian Church in the U. S., and Dr. Joseph A. Vance, moderator of the general assembly of the Presbyterian Church in the U.S.A.

Urge Faith as Present Need

Churches and Conferences Face Problems With Renewed Hope—Revolt Seen Against Legalized Gambling

(Correspondence from New England)

WILLOUGHBY LAKE, Oct. 1.—During the past month or so Christian bodies have been facing present tasks and seeking new strength from deeper faith. At the retreat of Episcopal clergy and laity at Newport, R. I., Bishop Henry W. Robson of southern Ohio said: "The surging of the spirit, the stirring of a new hope, everywhere in many Christian bodies, calls us to share in God's eternal onward march!" Anglo-catholics at Newburyport, Mass., were told by Canon B. I. Bell of Providence that "a new reformation is needed as was that of Hildebrand in the 11th and of Luther in the 16th centuries. Modern Christianity, Catholic and Protestant, shares the popular error that we are living in a Christian social organization, the greed for gold, and the substitution of personal piety for corporate devotion."

Baptist ministers, as in Rhode Island and Vermont, met for "quiet days," faced the peculiar temptations of their calling, "envy, arrogance, failure to know life as it is"; the problems of young people, some asserting that in typical high-schools 75 per cent used alcohol and 50 per cent yielded to sex-indulgence; and the weariness with "the wheels-within-wheels of organization," due to lack of dependence on "the power of the spirit."

* * *

New England Methodists In Conference

Methodists of New England, meeting at Portland, under the lead of Bishop Charles Wesley Burns, "sought area consciousness," discussing drastic reorganization here and throughout the nation. Rural churches were critical of the "urban mind." Other states voiced protest against the conference, centering in Boston, which still claims the name of the section which it once covered. "Everybody proposed to divide Vermont, until Rev. Arthur Hewitt of Moretown, Vt., in the most brilliant and witty speech of the meeting, ended that idea." President Daniel L. Marsh, of the commission on the supervisional system, announced the proposals which it will make at the general conference next year for "five jurisdictional conferences" and a compromise plan to curtail the powers of the bishops, "theoretically greater than in any other church." The proposed reunion with the Methodist church, south, raises the issue of separate Negro conferences. Editor L. O. Hartman, of Zion's Herald, opposed, asking: "What would Jesus do?" Bishop Burns urged that the church has come to a turning point, and must adapt itself to "the new order" by "completely new technique and a spiritual rebirth."

* * *

Urge Faith to Guide Social Revolution

Typical of several state convocations of Congregational ministers was that held at Middlebury, Vt., in mid-September. The passing of capitalism was asserted and not denied. The sole question considered was: How shall we gain that consciousness of God and higher ideal of the church which alone can enable us to face and guide impending changes? The lecturers naturally paired. Dr. R. H. Stafford of Old South church, Boston, and Dr. Jay T. Stocking, moderator of the general council, discussed the church and its ministry. The former, putting together Matt. 18:20 and 21:13, defined it as "the fellowship of those praying in Christ," thus finding "realization of the presence of God and impulse to serve him." He startled by his frank recognition of the contributions of Catholicism. Dr. Stocking, recognizing that "man needs such vision to become a savior of society," asked how the pastor, leading his congregation, "could escape self-consciousness and timidity except by consciousness of the greatness of his task?"

Similarly, Prof. John C. Bennett of Auburn seminary and Prof. Hornell Hart of Hartford supplemented each other, the theologian stressing sociology and the sociologist theology. Sin is the cause of man's tragic situation, according to Professor Bennett. But it is a complex fact, including sins of the present generation, the consequences of the sins of the past, the complexity of social forces and the inescapable limitations of human perspective. Social change will come from many causes, especially the restlessness of the victims of injustice. Violence is simply the culmination of non-Christian motives. The church is indispensable as the only protection of the individual against the deified state. It must "persuade the many to rebel" and the "haves" to accept change; must undermine and control the coming revolution. Professor Hart agreed, but asked: What service can the church render which educators, sociologists and statesman cannot give? Jesus did not promise immediate security but hope and joy under the most adverse conditions. Man is a fraction of God temporarily in a body. The majority have forgotten their sonship. A "few are chosen" to reveal the fact to others. "Have not such mystics ever been the leaders in social reform?"

* * *

Revolt Against Legalized Gambling

"Ninety days of racing at Narragansett park are enough to convince Rhode Island labor leaders, merchants and church people that the pari-mutuel gambling law is anything but a 'harmless diversion.'" "Visitors passed in $6,119,398 in 16 days. The state is richer by $214,180; the race track by $397,760." "We were told that racing would bring money to Pawtucket. It has not. It has taken money out." The tragedy is that hard-earned money, which ought to be spent on the necessities of life, passes into the hands of professional gamesters.

Horace A. Reviere, an outstanding spokesman for labor, confirms these newspaper utterances: "I was in favor of legal betting. I am utterly opposed to its continuance. It is taking money out of the pockets of workers." Religious leaders are outspoken. Bishop Cassidy of Fall River says: "Everyone knows that it is not love of horse or dog but the lowest gambling spirit that takes multitudes from their homes to waste their savings, and borrowed or stolen money." The Blackstone valley ministers' union urged removal of horse-

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racing from the city. But once such an evil gets established, it is hard to dislodge.

* * *

And So Forth

At the opening of Harvard university, Pres. James B. Conant urged its students to "swim against the stream of ready-made opinion," to beware of the dogma that "the only alternatives are dictatorship or chaos," and, apparently alluding to the teachers' oath law, to "value intellectual freedom. It is a precious part of the college tradition that all doctrines *may* be urged."

Grace Congregational church, Holyoke, Mass., sets a good example in combatting the summer decline in attendance. "This year, in very hot weather, with a lowered population, our six Forward Sundays reached the amazing total of 2,618 or 211 more than in best previous year."

EDWARD TALLMADGE ROOT.

Christian Socialists Meet

Discuss Formation of Labor Party—Henson, Niebuhr, Tillich Speak

The Fellowship for Socialist Christians held its annual conference at Brookwood Labor college, Katonah, N. Y., on Sept. 23 and 24. About 50 attended the four sessions. Interest centered to a large degree in discussion of the question of forming a new labor party. Francis Henson, former secretary of the National Religion and Labor foundation, argued that the only hope for a strong labor party in the United States lies in organizing it around the core of the present union labor movement. Alfred Bingham, editor of Common Sense, contended that depending on the industrial worker in this country to lead toward socialism is an illusion, and that effective political action here must minimize rather than emphasize class lines. Mr. Bingham wanted a political party which would build on the tradition of populism, the greenback movement, Jackson and Jefferson. The meeting took no vote on the question.

Prof. Tillich, former leader of the Christian Socialists of Germany but now an exile, developed the thesis that Marxism is found in the direct line of descent from the Hebrew prophets, whereas fascism may be related to Greek transcendentalism. The work of the Christian socialist, he maintained, is to bring the element of the transcendental and the eternal, which is lacking in Marxism, to the center of the attention of the working class. Dr. Reinhold Niebuhr, dealing with the question, "In What Sense Is Religion Counter-Revolutionary?" found that the roots of fascism lie in Christian orthodoxy, which gives sanctity to the status quo.

The membership report showed that the fellowship now has about 100 members. The conference voted to launch a quarterly magazine, the first issue of which will contain the addresses delivered at the Brookwood meeting.

Universalists to Meet in Washington

Among the speakers at the Universalist general convention to be held at Washington, D. C., Oct. 20-25, are: Hon. Henry A. Wallace, Miss Katherine F. Lenroot, Rev. Frederick B. Fisher and Mrs. Grace Morrison Poole.

British Public Is Bewildered

Clashing Opinions of Leaders Over Ethiopian Crisis Reflected by Masses—Cabinet Has Support

(Correspondence from England)

LONDON, Sept. 24.—There has never been a time in my recollection when there was more bewilderment in the public mind than there is today. The experts use much the same arguments as the man-in-the-street; many right wing tories advocate for different reasons the same policy as the left wing socialists; both are against the use of British resources in the Italo-Ethiopian affair. Lansbury, Ponsonby, Cripps—all leaders of labor—are opposed to the use of force by this country in support of the league, but each uses different arguments. Cripps considers that the league in such an intervention is an instrument for the imperialistic nations to use and not therefore one for socialists to support. Pacifists are divided.

Each party has a majority for the policy of the government, but each has also a large body of dissentients. No one, let it be repeated, believes for a minute that Britain should act by itself; its very protest on behalf of collective security would be meaningless if individual action were taken by this or any nation. There is no doubt that, in general terms, the plain man agrees that this nation must honor its pledges, but as to what those pledges involve, he is uncertain. So also are his guides.

Mr. Lloyd George does not help much by his criticism that we ought to have acted sooner. It is never forgotten that more than any one of our people he was responsible for the peace of 1919—and that was a peace to end peace!

* * *

An All-Round Man

Henry Bell, a famous banker and a leading authority on high finance, died last week. He was much sought by statesmen and was often a representative of Great Britain in international conferences. But I like to think of him as I first knew him in Hampstead; in the midst of his busy life he used to find time on Sunday afternoons to preside over our Boys' club, the "St. George's," as it was called, and his influence over those boys can easily be imagined. Bell was an all-round man; in his youth a great rugby footballer, always delighting in sport and a good hand at many games. He wrote charming poetry but, as he said to me once in his jesting way, "It would never do to be known in the 'city' as a poet," so his work was anonymous. But I can well remember a poem of his appearing in the Times. He was, moreover, a lover of music and art, and bought many pictures, etchings in particular. In his political views he was an important free-trader and fought for his beliefs valiantly. For many years he was a member of Lyndhurst Road church in Hampstead; latterly he greatly enjoyed the ministry of the late Dr. Stuart Holden and he had a peculiar delight in the preaching of Dr.

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* * *

10 Downing Street

It is said that the shah of Persia once remarked of Buckingham palace, "When you come to the front, you think it is the back." Certainly anyone strolling along Downing street and seeing Number 10 might be forgiven if he thought it was the back. It is a plain unadorned house, but it has been for 200 years a house where statesmen have met and made plans, decreed wars, received news of battles, brought forward their bills. It is a familiar house to all visitors to London, and when there is any crisis impending the curious assemble there. They may be there today. The house has never been famous for its comfort; until comparatively recent times it had no bathroom. But if memories cling to rooms there must be a rich supply of such ghosts in 10 Downing street. Sir Robert Walpole first entered into it on September 22, 1735. The mother of Sir George Downing, after whom the street was named, was a sister of John Winthrop, the first governor of New England. George Downing graduated at Harvard.

* * *

And So Forth

Sir Richard Gregory, speaking at St. John's, Cambridge, said that though poetry and science represented different attitudes toward nature, they were not mutually distinctive and might be complementary to each other. He said that the intellectual horizon of poets generally had not been extended by advances in modern science.

"The only citizen who is genuinely democratically free is the citizen who can criticize," said Mr. R. H. S. Crossmann of New college in his plea for more political education among the people of Britain.

It is prophesied that in 1985 our population will have fallen to 33 millions; in 100 years to less than 20 millions. That is, if the levels of fertility and mortality remain as they are today.

There arrived last week 96 steel-lined cases of antiques from China. They will be seen at the exhibition of Chinese art which will be opened from Nov. 28 until next March. We have had exhibitions of Italian, Flemish, Dutch, French and other art; this new exhibition will be of amazing interest. These treasures were so well-packed that not a single one was broken.

In the program of Sunday talks on the national radio there will be a new series by Dr. Soper, who takes his pitch every Wednesday morning and answers questions on Tower Hill from secularists and all comers. A new speaker on the radio, the Rev. Dom Bernard Clements, will speak on, "When Ye Pray."

EDWARD SHILLITO.

Advance Becomes a Monthly

The first issue—the October—of Advance, a monthly magazine, has recently come from the press. The new monthly succeeds Advance, a weekly, which as the Congregationalist had a long and distinguished career. William E. Gilroy and Hubert C. Herring are editors of the new publication. Among the contributors of articles to the October issue of Advance are Gaius Glenn Atkins, Douglas Horton and O. W. S. McCall.

Pastors Reply To President

But Most Withhold Answers from Press —Drunken Drivers Found a Growing Peril—Secretary Hull Speaks

(Correspondence from Washington)

WASHINGTON, D. C., Oct. 3.—Optimism seems to pervade the atmosphere in church circles hereabout, and pastors resume their work after the vacation period with much to encourage them. With the great influx of government workers—a majority of whom seem to come from the south where the church-going habit is still strong—churches are well filled and the outlook for the year is good.

The President's letter to the clergy has been a topic of major interest and newspapers have shown an avid interest in what the ministers were going to say in reply. A few expressed themselves publicly, but most of the local pastors who replied did so privately without divulging to an eager press the nature of their responses. The President has undoubtedly had his attention called to the fact that two and a half years ago a group of Washington ministers urged him to call a conference of religious leaders, lay and clerical, to discuss the strengthening of spiritual foundations. Nothing ever came of this suggestion however. The feeling is strong among some of the clergy that Psa. 107:27-28 might possibly apply to the present situation: "At their wits' end, then they cry unto the Lord."

* * *

Capital Becomes a Tourist Mecca

Mention was just made of the fact that great numbers of new workers were flocking to this city. Coupled with that is the fact that tourists in ever increasing numbers are pouring through the city gates. August is by no means the most popular tourist month in the year, but the August just past showed 312,031 tourists registering at the Smithsonian Institute and doubtless not all who came to the city visited that famed institution. Since January, 1,481,767 out-of-town visitors have registered here. Sunday is as any other day, so far as bus companies and tourist agencies are concerned, and though the public buildings are closed on that day, Mount Vernon and Arlington are open and thither go the thousands. Some of the churches regularly place hotel editions of their weekly bulletins where visitors may find them and thus a good many are reminded that religion is still an active force in this capital city.

* * *

Disappointment Keen Over Boy Scout Decision

The calling off at the last minute of the gigantic Boy Scout jamboree was a disappointment bitter in the extreme to those getting ready for it. Elaborate preparations had been made, including the erection of a tent city for the entertainment of the thirty thousand expected guests from all over the world; $250,000 had been spent in preparation, but insurance against unforeseen happenings covered this loss. The President's action was probably wise, even

though infantile paralysis has been no more prevalent here than in numerous other sections.

* * *

Drunkenness Cause of Mounting Auto Accident Toll

Washington is becoming amazingly intemperate and reckless. To curb the rapidly mounting number of accidents on city streets the Star is vigorously pushing a safety campaign. But still the modern juggernauts that speed through the streets kill and maim. Not much has been said about drinking as the prime cause of this appalling condition. The suggestion has been made that the police department detail officers to attend socialite parties where intoxicants are likely to be dispensed. They would not be there as guests nor yet to curb boisterous spirits, but to drive inebriates to their homes and tuck them safely in bed. In other words, let the police act in the capacity of wet nurses for these playboys, social lions and budding debutantes! And not so long ago we were hearing loud protests against taking police from their regular duties and assigning them to the task of running down violators of the prohibition law! Our city commissioners do not feel that the proposal is sound, and drinkers will have to find their way home in the waning hours of night as best they may. Recently police, at 5:30 in the morning, dragged out of a barrel the son of a nationally known political leader of ten years ago. He had collided with two cars and then had crawled into a roadside barrel to escape detection or possibly to hide his shame. Newspapers gave his name and mentioned the fact that he had been drinking.

* * *

Secretary Hull Speaks at Religious Rally

The mass meeting of Jews, Catholics and Protestants in Constitution hall, preliminary announcement of which has been made in The Christian Century columns, was held on Oct. 2 with Secretary of State Cordell Hull as the main speaker of the evening. The Committee on religious life in the nation's capital, under whose auspices the meeting was held, may well feel heartened at the response to their efforts. They seek to establish connection between the multitudes of people who are not religiously minded and the churches and synagogues.

* * *

And So Forth

The last five years have been exceedingly hard for the many preparatory and so-called finishing schools that exist here. Perhaps a dozen of these girls' schools, some of them long established, are located in Washington. In addition to these are technical and secretarial schools, all of which have suffered almost to the point of extinction. But the registration this fall in practically all of them is so much larger as to give ample hope that grey days are over. Registration at the local universities also, George Washington, American, Georgetown and University of Maryland, is encouragingly large.

The newly organized Chinese interdenominational church has installed a pastor and is now holding regular weekly services in Mount Vernon Place Methodist church.

W. S. ABERNETHY.

Douglas Horton on Preaching Art

Finds Two Principal Aims in Sermons —Plan Coverdale Commemoration— Methodists for Just Salary Scale

(Correspondence from Indiana)

INDIANAPOLIS, Oct. 1.—Dr. Douglas Horton, of the United church in Hyde Park, Chicago, addressed the annual ministers' retreat yesterday. He had been requested to speak on the emphases needed in modern pulpit messages. He stressed two. One that aims to develop the devotional life, and the other that aims at bringing the hearer to a strong decision of the will. Dr. Horton has a pastor's heart coupled with a fine sense of artistic appreciation. His messages were of especial benefit to ministers and possessed a creativity that will generate many new insights.

* * *

Indiana Clergy Will Answer President's Letter

Many ministers have received letters from the White House over the signature of the President. He is asking for honest information as to the state of things. Ministers are carefully preparing their replies, although some may be stifling a secret pride at the flattery of such a letter and will use this opportunity to make their political bias felt. Various comments are read in the press and from personal letters appearing in the columns of the "voice of the people." Some regard these letters as a bright political idea subtly aimed to win the clergy. Others regard it as an opportunity for unbiased clergymen to tell the President the truth in honesty.

* * *

Leads Protest Against Rising Food Costs

Mrs. Frank Streightoff, one of our good Quaker women, made a name for herself recently in Washington. She is president of the Indianapolis Consumers' council, appointed by the present administration itself. At a recent hearing in the capitol, she spoke out of turn and said: "You may arbitrarily raise the price of pork products, but you won't help the hog farmer by such methods, for the housewife doesn't have to buy pork, and won't. The housewife is seeking food values and will not spend money beyond her purse." Mrs. Streightoff has been making many church and city women "consumer conscious" by showing them that what they should buy is not food, but food values.

* * *

Salvation Army Launches New Evangelistic Drive

At a state meeting, officers of the Salvation Army conducted the first of a series of meetings for new converts. This state is joining in the world-wide campaign, having as its object the winning of a million converts.

* * *

Plan Coverdale Celebrations

Extensive and intensive recognition will be made in this city of the 400th anniversary of the printing of the English Bible. A committee of the church federation is at

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Suggestions for Funeral Services

Arranged by **JESSE HALSEY**

● Something different in the funeral manual line; it is a carton of loose leaf materials, to be lifted out for any given service. There accompanies these a dummy booklet in which the sheets to be used are inserted for the occasion. This material is arranged in five sections:

A—Scripture, B—Prayers, C—Poetry, D—Prose, E—Committals. And with these is a booklet of 50 pages, the content of which is a very adequate cross index for all the materials. It is surely one of the best things which has yet appeared in this field.

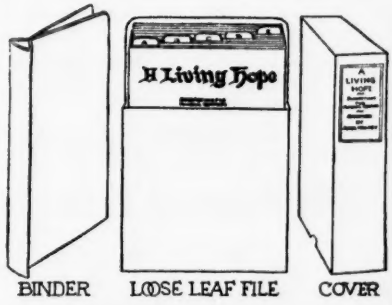
● "The most comprehensive collection and admirable selection of materials for funeral services which, so far as this reviewer knows, has appeared. The need for it is great."
—Dr. H. H. Tweedy, in Yale Divinity News.

● "The book every minister has wanted. It is the most complete and admirable collection in English of all the materials employed in the preparation of a funeral service."
—Presbyterian Banner.

● "The riches of these helps grows on one as careful survey is made—a treasury of funeral helps just where help is so often needed, especially by the younger minister."
—Christian Evangelist.

● "For ministers without a fixed liturgy this is the most valuable book of its kind in existence."
—Dr. Henry S. Coffin.

● "A splendid work. It surpasses anything of its kind I know of."
—Dr. Robert Cummins.



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work to make this celebration felt. Radio broadcasts, feature news articles, public posters and a mass meeting are planned. It is hoped the public library will assist in providing a display of old Bibles in possession of Indianapolis people, as well as a display of facsimiles of old English Bibles.

* * *

Methodists Hold Annual Session

Indiana Methodists, meeting at Bedford recently, urged the seizure of political control from the forces of unrighteousness by Christians. They also urged government acquisition and control of munitions and their factories, a campaign of education for youth regarding the evils of alcohol. President Oxnam, of DePauw, was given a vote of confidence. This seems required every year because of the American Legion's opposition. Dr. Clarence True Wilson spoke on temperance and criticized Mrs. Roosevelt for her statement about drinking. Bishop Blake deplored the neglect of education through reduced budgets and said the nation would spend more on dirt roads this year than on education; it would spend $300 a year on a West Point student and one-thirtieth of that on the training of the child for citizenship! During the depression we cut school budgets 500 millions and raised war budgets to 600 millions! A plan was recommended to equalize salaries so that those who give "sealskin service" would not have to live on a "muskrat salary."

* * *

Legislators Disagree on War Peril

Senator VanNuys in a recent reply to an inquiry said that participation in a war on the part of the United States is quite remote. The neutrality act will forestall many possible conditions that might lead to war. Except in the case of actual invasion or aggression, he thought it unthinkable. Yet Congressman Ludlow told the Methodists at Bedford that the United States was sitting on a powder keg!

E. G. HOMRIGHAUSEN.

PEACE AMMUNITION FOR ARMISTICE DAY

Realistic Pacifism: ***By Leyton Richards***

The pacifism advocated by Mr. Richards, noted British preacher, is quite different from the sentimental "'ism" usually associated with that label. This book takes pacifism out of the clouds of sentiment and makes it a part of *practical politics*. In the first part of his book, addressed primarily to Christians, the author argues that war is not merely inexpedient, but *morally wrong*. In the second part he deals with the inexpediencies of war: its wastes, its inability to settle any question permanently, its ever growing incompatibility with a world so interconnected that the shocks of war can no longer be confined to restricted areas.

"Realistic Pacifism" is essentially a guide to all who wish to fight war realistically, who know that the Utopia of universal peace cannot be achieved by any single gesture. ($2.00)

Religion Renounces War: ***By Walter W. Van Kirk***

"Whether one be pacifist, militarist, or just plain American citizen," says the Boston Transcript, "this massing and presentation of the facts in masterly fashion in regard to the attitude of the Protestant churches regarding war is full of interest and challenge. This is no wholesale propaganda by a secretary of the Federal council, but a well-documented assembly of facts and opinions that is truly encyclopedic in character."

The churches have spoken against war. Here are their pronouncements—word for word. ($2.00)

100 Poems of Peace: ***Compiled by T. C. Clark and W. E. Garrison***

If you are a minister, you will want Markham's mighty poem, "The Desire of Nations" for Armistice day quotation; or Whittier's "Brotherhood"; or Oxenham's "Peace"; or Clark's "Who Goes There?" or "We Will Not Fight"; or Lindsay's "Sew the Flags Together"; or Fosdick's "The Prince of Peace." These poems are all in this anthology, and 100 other vivid and effective poems of world peace and brotherhood.

Angela Morgan says that this book a stirring and timely one, "a book destined to do much good at this crisis in world affairs." ($1.25)

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Catholics Hold Eucharist Meet

Unparalleled Throngs Fill Cleveland Stadium for Midnight Mass—Baptists Pay Off Debts to Launch Advance

(Correspondence from Cleveland)

CLEVELAND, Oct. 4.—Cleveland has just entertained the Catholic Eucharistic congress. It was a great spectacle. One hundred and fifty thousand people crowded into the public stadium for the midnight mass and 25,000 people were turned away from the gates. While this stadium has been the scene of outstanding attractions in various sports, it remained for a religious service to tax it to capacity.

* * *

Baptists Pay Debts As Beginning Of Advance Movement

Two years ago the Cleveland Baptist society decided against the policy of defeatism and in favor of constructive action. The executive secretary, Dr. D. R. Sharpe, turned the slogan, "In times of prosperity prepare for adversity" inside out and made it read "In times of adversity prepare for prosperity." He believes American Protestantism is on the verge of its greatest day, and that the church should put its house in order and get ready now to take advantage of the new opportunity when it arrives. So he and his society set to work on a vigorous program of reconstruction and debt payment. On Monday of this week the results of the two years' toil were given to an enthusiastic board of trustees.

With the cooperation of the finance committee of the Northern Baptist convention, the American Baptist home mission society, the Cleveland banks, the budget research committee and its advisor, and churches, the society cleared off nearly $100,000 in debts, paid up all back interest and decided to raise an additional $40,000 for future work. Church buildings have been put into splendid condition, more than $5,000 having been donated in materials and service for this. Some churches have been merged, others have been sold and new and better buildings secured. While the spiritual values and kingdom service have not been forgotten in all this work, nevertheless Dr. Sharpe states that getting rid of these harassing debts will lift the whole church life to a new level of efficiency and spiritual power. "Now," he says, "we can really give ourselves to a great program of evangelism and constructive social action."

* * *

Speaks in Behalf of Mountain Children

Miss Ella Enslow (Mrs. Lena Davis Murray), author of a splendid series of articles in the Saturday Evening Post on the school in the foothills, will address several ministers' groups of Cleveland on Oct. 7 in Pilgrim Congregational church. Mrs. Murray is here in the interest of the Save-the-Children fund, of which Dr. John Voris is the director.

* * *

Methodist Church Shows Vigorous Condition

The annual meeting of the Epworth Euclid Methodist Episcopal church was

held on Oct. 2. This is one of the outstanding churches in Cleveland. Six hundred members were present for the dinner. The address was delivered by Dr. M. H. Lichliter of Columbus, former pastor of this church. Dr. Oscar T. Olson, the present pastor, is doing excellent work.

* * *

Dr. Fortune Speaks at Clerical Retreat

The ministers of Greater Cleveland held their annual autumn retreat and conference under the auspices of the Cleveland church federation on Sept. 23, at the Brae Burn farm, Euclid. Dr. A. W. Fortune, pastor of the Central Christian church of Lexington, Ky., was the guest speaker. His morning message was on the theme, "Putting Religion into our Social Programs." His position, affirming that the minister and church must be alert to evaluate for the public the spiritual values of a proposed social program but should not otherwise espouse movements or candidates for public office, was the occasion of a lively discussion. Dr. Fortune brought a most convincing message in the afternoon on "Putting Christ into Religion."

* * *

Disciples Hear of World Convention

The Disciples of Greater Cleveland held their annual retreat at the Brae Burn farm two days before the larger group. The sessions were addressed by three of their ministers who were in Europe this past summer. Rev. Ben F. Leach, pastor of the Collinwood Christian church, reviewed their denomination's world convention. Rev. J. H. Goldner, pastor of the Euclid Avenue Christian church, indicated some things we might learn from the attitudes of reverence and devotion in the worship services of Christian churches in England. Rev. A. J. Culler, pastor of the Heights Christian church, reviewed the religious trends and movements in the life of Germany. The session closed with a stirring address by Rev. Neil Crawford, pastor of the West Boulevard Christian church.

* * *

Church Schools Exhorted to Rekindle Altar Fires

The Cleveland association of church school superintendents, sponsored by the department of religious education of the Cleveland church federation, met for dinner in the Old Stone church, Oct. 3. Dr. G. Walter Fiske of Oberlin college gave the address. The enthusiasm of the superintendents for closer fellowship in their common cause was voiced. Dr. Fiske emphasized the necessity for the rebuilding of altar fires, the re-emotionalizing of worship.

* * *

Presbyterians Launch Advance Movement

The presbytery of Cleveland has just launched a "Spiritual Advance Movement." The campaign was inaugurated in a mass meeting in Old Stone church on Sept. 29. The address was delivered by Dr. Robert B. Whyte, the new pastor of Old Stone. Rev. Arnold W. Bloomfield was presented as the superintendent-elect of the presbytery. The advance program aims at the cultivation of personal Christian life, weekly attendance at services of worship, active participation in local church programs, higher standards of giving and the putting of more genuine Christianity into all of the relations of life.

* * *

Congregational Union Leader Dies

The Cleveland Congregational Union and all of the churches in the city have suffered a great loss in the sudden death of Dr. O. L. Kiplinger, the executive secretary of the union. Dr. Kiplinger came to Cleveland five years ago and has done an excellent piece of work. He died while on vacation at Jackson Point, Ontario.

DON D. TULLIS.

Bishop Gailor of Tennessee Dies

The Rt. Rev. Thomas F. Gailor, Episcopal bishop of Tennessee, died at his home in Sewanee, Tenn., Oct. 3, following an illness of many months. He was 79 years of age. Bishop Gailor, a short time after his elevation to the priesthood in 1880, held the post of professor of ecclesiastical history in the University of the South at Sewanee. In 1890 he declined election to the bishopric of Georgia; three years later he was elected coadjutor of the diocese of Tennessee, succeeding to the bishopric in 1898. He was elected chancellor and president of the board of trustees of the university in 1908. Bishop Gailor, in 1919, was named president of the national council of the Episcopal church, and served two terms, returning to Tennessee after a six years' residence in New York. The Rt. Rev. James M. Maxon, bishop coadjutor of the church in the Tennessee diocese, succeeds to the post of bishop.

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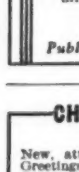

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Turk-Bulgarian Comity Stressed

Foreign Ministers Appeal to Press to Keep the Peace—More Italo-British Intrigue Seen in Arabia

(Correspondence from the Near East)

ISTANBUL, Sept. 15.—On his way to Geneva, Dr. Tevfik Rushtu Aras, Turkey's foreign minister, had an interview with the Bulgarian foreign minister which resulted in a statement released to the press reaffirming Turco-Bulgarian friendship. The hostile press campaign conducted on both sides of the frontier, the statement emphasized, is in contradiction to the pacific aims pursued by the two governments, and an appeal is made to the intelligentsia of the respective countries to support this policy. A few days before news had been received here that the Bulgarian government had taken a series of measures calculated to curb anti-Turkish activities. It remains to be seen to what extent the display of force in the extensive Turkish maneuvers in Thrace under the direct supervision of the chief of the general staff, Field Marshal Fevzi Tshakmak, has contributed to obtaining these results.

* * *

Italians in Turkey Eager for War

Enthusiasm for an Ethiopian war is being fostered throughout the important Italian colony at Istanbul. After the younger members of the fascio had spontaneously volunteered for service in Africa, the spreading enthusiasm caused reserve officers, war veterans and others to follow their example. In general, except those who actually fought in the world war, there are few among the Italian nationals residing in Turkey who have done their military service, as the latter is limited to residents in Italy only. It is reported that at the same time the Istanbul branches of Italian business houses are cooperating by assuring those of their officials who join the African expeditionary corps that their posts will be kept vacant for them and their salaries paid without interruption.

Turkey now does a tremendous export business in cereals to Italy, and this trade has reached such proportions that, on account of the barter system in force between the two countries, Italian goods are exchanged against Turkish staples at a loss of about 25 per cent borne by Italian goods.

* * *

Palestine Feels Need of Tariff Protection

Under the provisions governing the mandate, Palestine is defenseless against such restrictions as may directly or indirectly be applied to her exports, when the country issuing such restrictions is a member of the League of Nations. For the Palestinian government is under obligation to apply the same treatment to all members of the league indiscriminately, whatever the attitude of each of them individually may be. Thus while certain countries bar the importation of such staples as may be supplied by Palestine, the latter is flooded by their products. This situation gives rise to anxiety, especially in cases when such products are sold at dumping prices and thereby jeopardize the growth of young industries in Palestine.

Another aspect of the same question is the absence of any transfer protection. Exchange restrictions do not exist in Palestine and Palestinian funds may therefore be transferred abroad without any difficulty, but Jewish emigrants are often deprived of the possibility of transferring their capital to Palestine. This question is all the more important as Jewish immigrants usually come from countries where transfer and other restrictions exist. A step toward its solution has, however, been made by the Bulgarian government which has decided to enter into a transfer agreement with Palestine under which Jewish emigrants from Bulgaria will be able to take their capital out of the country in the form of exports of Bulgarian goods. Sugar is the first commodity to be utilized in this way.

* * *

Abdication of Yemen's Ruler Seen as New Intrigue

The recent abdication of the king, or rather the Iman Yahya, of Yemen brings us back to the war which was, over one year ago, waged between Saoudi Arabia and the Yemen, a war which, it will be remembered, ended in the defeat of Yemen. At that time there was among close observers of near eastern politics a tendency to consider hostilities in the Arabian peninsula as the direct result of an Italian attempt indirectly to question British prestige and political supremacy along her main imperial route. Others denied this assumption.

Now, while Italy was supposed to be on excellent terms with Yemen, the relations between Yemen and Ethiopia were known until a short time ago to be rather bad, inasmuch as Yemen, it was understood, was likely to offer very important revictualing and eventually also recruiting resources. Now suddenly comes this news of the negus having appointed an ambassador to Yemen and also of the iman's abdication. Who will ever exactly describe the intrigues going on in the shadow of Geneva?

E. GUERON.

New Chair at Boston University

A new chair, "philosophy of literature," believed to be the first of its kind ever established in the United States, has recently been created in Boston university school of theology. Dr. Earl Marlatt, for 12 years professor of philosophy in the Boston school, has been named as the first incumbent in the new professorship. Dr. Marlatt is a member of the International congress of philosophy, the American philosophy association and the Medieval Academy of America; he is a poet and hymn-writer of note.

Dr. Kirtley Mather Defies Teacher's Oath Law

A threat to defy the new Massachusetts "teacher's oath" law was made by Dr. Kirtley F. Mather, Harvard professor of geology, who said he would refuse to take such an oath because of its political implications. He said he was convinced that a compulsory oath, such as the legislature prescribe for Massachusetts' public and private school and college teachers, "violated his constitutional rights as a citizen and teacher." The taking of such an oath was tantamount, he said, to acceptance of the "idea that as a teacher of geology in Har-

vard I am an officer of the government." Dr. Mather declared that similar legislation in 13 other states was "an entering wedge in America for additional legislation which would eventually regiment all schools, churches and cultural institutions in obedience to the orders of whatever state officials happened to be in power." Later, Dr. Mather agreed to take the oath after President Conant of Harvard had announced that it was compulsory on the part of the university to administer it. Dr. Mather expressed his willingness to fight the state, but not his college.

Cornell College to Hold Preachers' Seminar

The second annual Cornell forum conference will be held at Cornell college, Mt. Vernon, Ia., Nov. 3-5. Current social, economic and religious problems will be considered by midwest ministers and laymen. Among the leaders who will speak are Bishop F. J. McConnell; Carl D. Thompson, of the Public Ownership league; T. W. Schultz, professor of agricultural economics at Iowa State college; Warren D. Mullen, of the National council for the prevention of war, and Roy Burt, socialist organizer. A large attendance, both of ministers and laymen, is expected at the conference.

Catholics to Hold Educational Congress in Rochester

Four archbishops and ten bishops are to be on the program of the National catechetical congress to be held in Rochester, N. Y., Oct. 30, 31. Among the topics to be discussed are religious instruction of high school pupils, religious study clubs, vacation schools, year-round instruction of public school children and catechetics in the seminaries.

Dr. von KleinSmid Honored for Peace Efforts

Dr. Rufus B. von KleinSmid, president of the University of Southern California, has been decorated by the Czechoslovakian government with its medal of "commander of the order of the white lion," in recognition of his efforts in advancing the cause of international peace.

Dr. Mott's Son Director of New York's International House

John L. Mott, son of Dr. John R. Mott, is the new director of International House, New York city, which serves more than 1,500 students from 65 countries. Mr. Mott, with his wife, formerly had charge of work with foreign students at Cornell university.

United Jewish Relief Body Appeals to America

Rabbi Jonah B. Wise, co-chairman of the United Jesiah appeal, which is raising a fund of $3,500,000 as an emergency effort especially in behalf of the more than 80,000 Jewish refugees who have been thrust out into the world during the past two years, writes: "We join in a plea to the people of America to respond immediately and generously to the United Jewish appeal, the organized effort in this country to provide for relief and rehabilitation of the Jews of Germany and of the refugees from Germany. These refugees are now at the mercy of unstable political and economic conditions in various countries. The Jews in Germany itself, unable to plead for themselves, are at the brink of despair. The

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Dr. Chrisman has since 1919 been professor of English literature at West Virginia Wesleyan ollege. He has served as special lecturer at Drew Theological seminary, Garrett Biblical institute, and West Virginia university. Among his published books are "The English of the Pulpit" and "The Message of the American Pulpit." The author is not only a teacher of preachers, but also a skilful practitioner of the subtle art of homiletics. Each of these brief sermons has an art of its own, with a definite structure and a beauty of fitting form.

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Some of the Sermon Titles and Texts

Fruitful Failures. "Thou didst well in that it was in thine heart."

The Mastery of Externals. "I know how to be abased and I know how to abound."

A Borrowed Religion. "Sayest thou this of thyself or didst others tell it thee?"

Larger Maps. "I am debtor both to the Greeks and to the barbarian; both to the wise and the unwise."

A Dauntless Faith. "But if not . . ."

Fearing the Heights. "They shall be afraid of that which is high."

Solidarity. "All the rivers run into the sea."

A Prosaic Virtue. "But ye have need of patience."

Other titles are: "Silver Wings," "The Religion of the Lowlands," "The Tragedy of Disuse," "Truth Through Activity," "Wearers of Sackcloth," "The Tragedy of the Second Chance," "The Acid Test," "The Grasshopper Complex," "Swordless Victories," "The School of Solitude," "Twilight Tremblings," "Pilgrims of the Night," "Facing Sodom." **$2.00**

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voice of America has ever been raised on behalf of the hurt and the wronged. The heart of America has always been open to the suffering and the oppressed. In our ears there now sounds an anguished plea for help which should pierce the conscience of every American who values his own freedom of worship and right to live." The address of the United Appeal is 100 E. 42nd St., New York.

Socialist Youth Condemn Capitalist War

The Young People's Socialist League of America, preparing for this year's celebration of International socialist youth week, points out that the threat of a new war gives new meaning to the celebration. "While war was raging in Europe in 1915," states a manifesto of the league, "the Socialist league met in Berne, Switzerland, and declared its opposition to imperialist war and called upon youth to demonstrate to end the war then going on. In this way, International socialist youth week was born. . . . The war now being prepared is the inevitable outcome of the imperialist policies the leading capitalist nations have played since the world war. . . . Only the struggle of the workers of each country against their own war-making capitalist class can delay the impending conflict."

Catholic Leader Urges Workers to Join Labor Unions

Rev. Francis J. Haas, director of the National Catholic school of social service, Washington, D. C., in a Labor day address delivered in Canton, O., declared that "every worker, skilled and unskilled, owes it to himself, to his family and to his fellow workers to be in his union." Pres. William Green, of the American federation of labor, also spoke at the Canton meeting.

Woman Laborite Leader on Causes of War

Ellen Wilkinson, laborite member of the British parliament, has issued a statement declaring that every woman should ask herself whether or not she wishes to have her son killed for dividends. "Women should demand that instead of a system of pacts, each more absurd than the last, a real beginning be made to remove the economic causes that make for war."

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bright Lights

(Joe E. Brown) (Warner) Small-town vaudeville team, man and wife, almost estranged by his sudden rise to stardom on Broadway with madcap heiress as partner but, disillusioned, he rushes back to wife. Character interest slight. Brown's slapstick antics replace plot.

For A: Good of kind. For Y: Amusing. For C: Funny.

Girl Friend

(Ann Sothern, Jack Haley) (Fox) Nonsense comedy about actor and pals out of work, who sponge on farm family, produce crazy play as compensation, trick New York producer into seeing it, and he buys it! Amusing moments rather lost in various amateurish mediocrities.

For A: Waste of time. For Y: Harmless. For C: Funny.

Harmony Lane

(Douglas Montgomery, Evelyn Venable) (Mascot) Artistic, credible, moving story of romance, drama and tragedy of Stephen Foster's life, with charming setting and background of his much-loved melodies. Title role, and one or two others, outstanding in finely acted whole.

For A: Excellent. For Y: Excellent. For C: Mature.

Here's to Romance

(G. Tobin, Nino Martini) (Fox) Rich playboy finances blonde dancer in Paris, his wife does same for young singer. Their "art interest" jolted badly when proteges fall in love. Fine music, Martini's notable singing, and Schumann-Heink's minor role deserve better story.

For A: Fairly good. For Y: Perhaps. For C: Little interest.

Peasants

(Russian Production) (Amkino) Realistic portrayal of hog-raising peasants in transition to new soviet regime. Fine photography of faces and environment. Grows dreary with confused narrative, slow tempo, crudity of benighted life, and ponderous propaganda for collective farming.

For A: Dull: For Y: No. For C: No.

Public Menace

(Jean Arthur, George Murphy) (Columbia) Heroine offers scoop on famous gangster to reporter-hero if he will marry her to solve an emergency. Gangster's escape ruins plan and couple wrangles on through complications until accidental capture of gangster solves all.

For A: Hardly. For Y: Not the best. For C: No.

Red Salute

(Barbara Stanwyck, R. Young) (Reliance) Father-flouting heroine and conceited hero wrangle incessantly through lively adventures, dodging the law from Washington to Mexico and back. Advocates Americanism vs. Reds, but too clumsily to convince. Merely wisecracking comedy.

For A: Mediocre. For Y: Hardly good. For C: Little interest.

Thunder Mountain

(George O'Brien) (Fox) Just another western. Hero and pal find gold mine. Villain and pal steal it. Hero gets it back via mighty heroics. Passable plot, notable photography, but mediocre direction and poor dialogue.

For A: Mediocre. For Y: Passable. For C: Better not.

Best Recent Films for Family:

Steamboat Round the Bend	Annapolis Farewell
Farmer Takes a Wife	Top Hat
Here Comes Cookie	The Gay Deception

Films of Special Interest for Adults:

Dark Angel	Diamond Jim
Alice Adams	Jalna
Anna Karenina	Don Quixote

BOOKS RECEIVED

A History of Europe, by H. A. L. Fisher. Houghton Mifflin, $4.00.

Wonderful Counsellor, by Hugh F. Frame. Harper, $2.50.

John Bellers, by A. Ruth Fry. Cassell & Compant, Ltd., 6s. net.

Concerning Heretics, by Roland H. Bainton. Columbia Univ., $4.00.

The Collapse of Cotton Tenancy, by C. S. Johnson, E. R. Embree and W. W. Alexander. Univ. of No. Car., $1.00.

Spring Came on Forever, by Bess S. Aldrich. Appleton, $2.00.

The Face of God, by G. Stanley Russell. Harper, $1.00.

Life Began Yesterday, by Stephen Foot. Harper, $1.50.

Radium Treatment, by Francis H. Williams, M.D. Stratford, $2.00.

The Rediscovery of Wordsworth, by C. H. Patton. Stratford, $2.50.

Like a Mighty Army, by George N. Shuster. Appleton, $2.00.

Mussolini's Italy, by Dr. Herman Finer. Holt, $3.75.

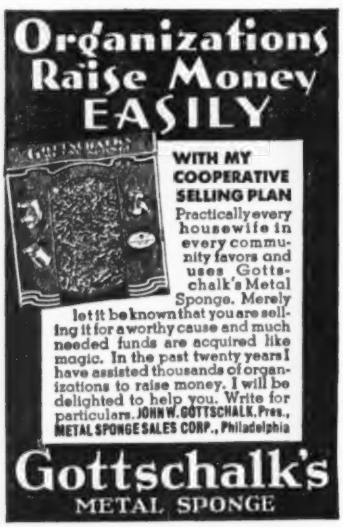
New Armor for Old, by William O. Molony. Holt, $3.00.

In God We Trust—and Why Not? by William H. Ridgway. W. A. Wilde, $1.00.

The New Imperative, by Walter Lippmann. Macmillan, $1.25.

A Way to Life, by Ernest F. Tittle. Holt, $1.75.

Makers of Christianity, by John T. McNeill. Holt, $2.00.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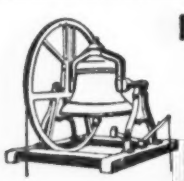

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